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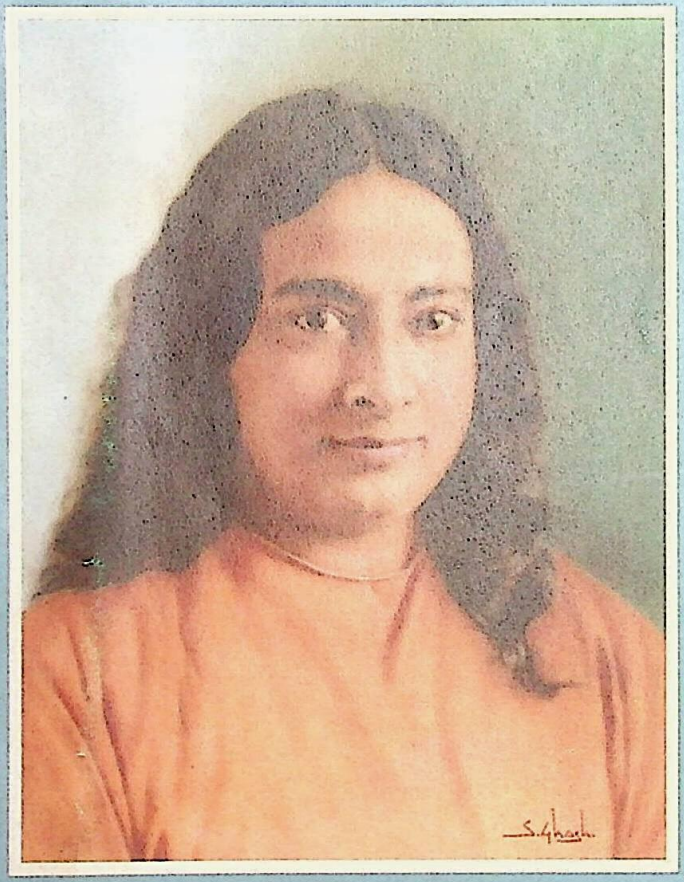
Self-Realization

Founded by Paramhansa Yogananda



Spring 1980

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An Easter Message

Christ is risen. He is walking in the garden of your love, in the garden of your sacred devotion, in the garden of your meditation and Kriya Yoga. He is risen in every atom and cell. He is risen in the clouds, he is risen in all planets. He is risen in the universes within the wandering radiations around the universes, and in the [illegible] light beyond. He is risen from the universes into the planes of Cosmic Consciousness. And He will rise again in you, through your devotion and Kriya Yoga. When your inner wisdom shall [illegible] you will behold the resurrection of Christ within you.

—*Paramahansa Yogananda*

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Self-Realization

Founded in 1925 by Paramahansa Yogananda

A Magazine Devoted to Healing of Body, Mind, and Soul

(Healing the body of disease by proper diet, right living, and recharging the body with God's all powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)

Spring 1980 **Vol. 51, No. 2** **ISSN: 0037-1564**

Front Cover: Paramahansa Yogananda, San Francisco, California, early 1920's. Photograph tinted by the late Sananda Lal Ghosh, younger brother of Paramahansa Yogananda (see Winter 1979 issue).

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SELF-REALIZATION (ISSN 0037-1564), Vol. 51, No. 2, issued Spring 1980, is published quarterly by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065. Founder, Paramahansa Yogananda; President, Sri Daya Mata. Subscriptions, U.S. and possessions: $1.80 yearly; three years $5.00; one issue 60¢. Elsewhere: $2.50 yearly; three years $7.00; one issue 70¢. Second-class postage paid at Los Angeles, California. POSTMASTER: Send address changes to SELF-REALIZATION, 3880 San Rafael Avenue, Los Angeles, California 90065.

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Tribute to the Guru

The following words of Kabir are offered in memory of Paramahansa Yogananda (January 5, 1893 – March 7, 1952), beloved Guru of all Self-Realizationists

O brother, my heart yearns for that
true Guru, who fills the cup of
true love, and drinks of it himself,
and offers it then to me.
He removes the veil from the eyes, and
gives the true Vision of Brahma:
He reveals the worlds in Him, and
makes me to hear the Unstruck
Music:
He shows joy and sorrow to be one:
He fills all utterance with love.

Kabir says: "Verily he has no fear,
who has such a Guru to lead him
to the shelter of safety!"

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Why Evil Is a Part of God's Creation

BY PARAMAHANSA YOGANANDA

Self-Realization Fellowship Temple, San Diego, California, November 17, 1946

Some say that God doesn't know evil, because they can't explain why a God who is good allows robberies, murders, disease, poverty, and other terrible happenings that are going on constantly on this earth. These misfortunes are certainly evil to us; but are they evil to God? If they are, why would God permit such evil? And if the evil did not come from Him who is the Supreme Creator of all things, where did it come from? Who created greed? Who created hate? Who created jealousy and anger? Who created harmful bacteria? Who created sex temptation, and the temptation of greed? These were not the invention of human beings. Man could never have experienced them if they had not first been created.

Some people try to explain that evil does not exist, or that it is merely a psychological factor. But this is not so. The evidence of evil is here in the world. You cannot deny it. If there is no evil, why would Jesus pray, "Lead us not into temptation, but deliver us from evil"?* He is saying plainly that evil does exist.

So the truth is, we do find evil in the world. And where did it come from? God.† Evil provides the contrast that enables us to

* Matthew 6:13.

† "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isaiah 45:6,7.

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recognize and experience goodness. Evil had to be, if there was to be any creation. If you wrote a message with white chalk on a white board, no one would see it. So without the blackboard of evil, the good things in the world could not be magnified at all. For instance, Judas was Jesus' best publicity agent. By his evil act, Judas made Christ eternally famous. Jesus knew the role he had to play, and all that was going to happen to him in order that he might demonstrate the love and greatness of God; and a villain was necessary to this enactment. But it was not good for Judas that he chose to be the one whose dark deed, by contrast, extolled the glories of Christ's triumph over evil.

Perfection Is Not to Be Found in This World

It is hard to know where the dividing line is between good and evil. Certainly it is terrible that bacteria kill two billion people every hundred years. But think of the chaos of overpopulation if there were no death! And if everything here were good and perfect, no one would leave this earth of his own accord; no one would want to go back to God. So in a sense misery is your best friend, because it starts you seeking God. When you begin to see clearly the imperfection of the world, you will begin to seek the perfection of God. The truth is that God is using evil, not to destroy us, but to make us disillusioned with His toys, with the playthings of this world, so that we might seek Him.

This is why the Lord Himself permits injustices and evil. But I have said to Him, "Lord, You have never suffered. You have always been perfect. How do You know what suffering is? Yet you have put us through these tests; and You had no business doing it. We didn't ask to be born as mortals and to suffer." (He doesn't mind that I argue with Him. He is very patient.) The Lord answers, "You don't have to go on suffering; I have given everyone the free will to choose good instead of evil, and thus come back to Me."

So evil is the test of God to see if we will choose Him or His gifts. He created us in His image and gave us the power to free ourselves. But we don't use that power. At night, when we cease to be active, we all become Godlike. But in the daytime we become devils—not all of us, but most of us. Why not live in tune with God in the daytime, for then we shall know no fear, we shall know no evil. It is easy to say this, but hard to practice it.

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While evil in itself is something we don't want, yet it is like poisoned honey—it is palatable. At the table, we are tempted to eat too much and to eat the wrong things. Then we begin to get fat here and there, just where we don't want it. In response to our wrong actions, Nature takes revenge and seems to be poking fun at us all the time. It is indeed a funny world. But the results of our wrong actions don't seem very funny to us! That is why I quarrel with God and scold Him, "Why have You created all of these terrible temptations that your children succumb to? Why have You made them so pleasurable?" Well, that is the trick of God—if you are going to act like an idiot, you deserve to suffer.

The Lord says, "I made you in My image, and you ought to behave like Me."

I say, "But, Lord, they don't know they are made in Your image."

His response is, "Well, My saints are trying to tell them. I am not going to force them to be good."

"But why did You put us in this mess? You have never been in this quagmire of delusion; why did You put us here?"

This is where the Lord smiles and answers, "That is how it is; and that is the way it is to be."

So the thing is this, there is no perfection in this world. Why seek it here? You may find a little short-lived pleasure, but mostly you will find suffering and injustice. Pain was given to make you know when something is wrong with the body. But when the pain of cancer comes, there is no reason in it. The sufferer has no relief from his pain, and he doesn't know why he has to suffer. And there are those who need money and can't get it; and those who don't need it who easily acquire more. Those who have much want still more; and those who have nothing want just a little, but can't get even that. Isn't this true? Why these injustices? Some people are as healthy as can be, and some are always sick. But health or ill health doesn't necessarily determine whether or not you are happy. It is the state of your mind that makes you happy or unhappy. St. Francis suffered much of the time, and yet he was healing the sick and was filled with the joy of God. Suffering has a different meaning for you when you have attained the freedom of God. But you have to attain that freedom first.

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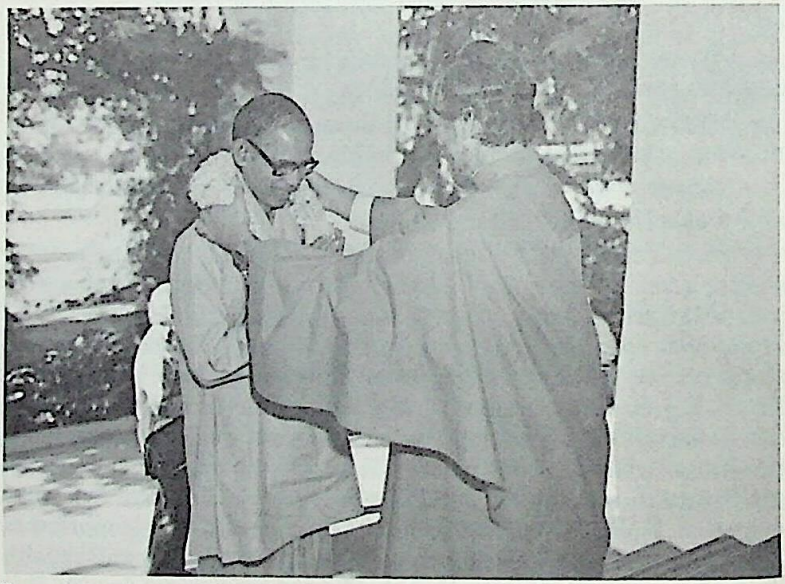
You must learn to work without desire, and to live in this world without attachment. As soon as you are caught by desires or attachment, you will have all the evil that is coming to you. This is why the Gita says: "O Arjuna! no (compelling) duty have I to perform! there is naught that I have not acquired! nothing in the three worlds remains for Me to gain! Yet I am consciously present in the performance of all actions."* Those who want to be liberated must do likewise, engaging in serviceful, joyful, nonattached activity. Most people willingly work hard for money, but they won't make even a little effort for their salvation. We must work for God. The way to do this is to noncooperate with evil and to behave as God would have us behave.

* Bhagavad-Gita III:22.



Swami Swahananda of the Vedanta Society in Berkeley, California, receives a warm welcome to SRF international headquarters. Garlanding the Swami is Brother Achalananda, Self-Realization minister. Shown on opposite page is Swami Aparananda (*right*) of the Vedanta Society in Hollywood, who accompanied Swami Swahananda on their visit to the SRF Mother Center, October 24, 1979.

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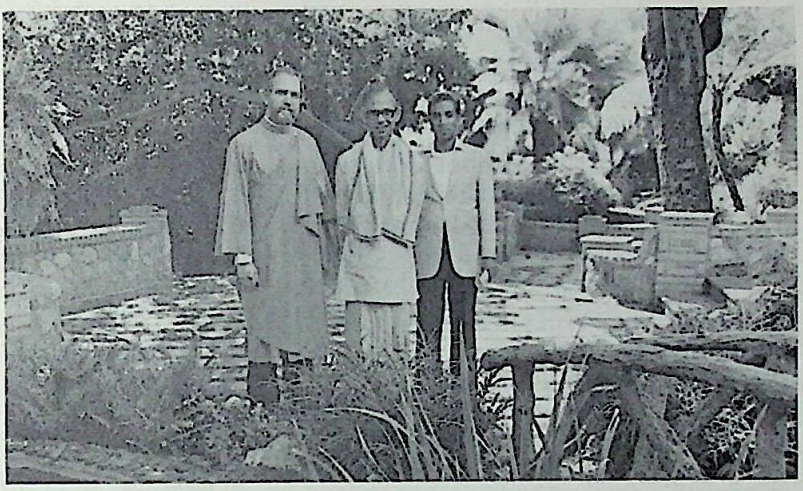

Imagine, as a weapon of war they are speaking of releasing vapors filled with germs that will infect whole populations, causing the people to suffer a lingering death. Such are the deadly instruments of destruction they are creating, instead of developing the weapon of love, which can destroy all the hatred, meanness, and selfishness in men's hearts. In war, each side always blames the other's actions as the cause of conflict. But remember, you can't clap with just one hand; you have to have two hands. True, some people or nations are more evil at times than others; but those who are good should conquer evil, not by evil, but by good.

You must love people. Sometimes it is hard, I know. I have loved my enemies, and I know that I shall never be an enemy to anyone. By a thought I could destroy them; but I have never done it, and I shall never do it. Jesus had that power. When his enemies taunted him to save himself from the cross, he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"* He conquered by love. If the ordinary man is slapped, the great desire is to slap back. Therefore, God does not give His divine power to those who are spiritually weak, because they would misuse it. The desire and the

* Matthew 26:53, 54.

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strength to forgive come from attunement with God.

Someone once asked me, "Why do you go through the struggle of supporting so many people* and having to deal with all their problems, when you are free and don't have to?"

I responded, "Why does God do it? He is supporting every creature on the whole earth when He could be free from all of this bothersome creation. I do it because I know His will. And because I also find much pleasure in seeing the progress of those who respond, and in being able to build His temple in their hearts."

How few you find in this world who are sincere and who want to be your friend for your sake, and not for something they can take from you. Those sincere souls are most enjoyable. Greater than all riches is true friendship. If you can be a true friend to people, you will find God. If you sincerely love people, you can know them; just as when you look through a clear glass, you can see what is in the glass. But your perception of people is unclear unless you love God, and unless you love others with the love of God.

"I Can Give My Life for a Sincere Soul"

I can give my life for a sincere soul, but insincere souls I stay away from. I am never insincere with anyone, and that is the way we all should live in this world. We must be fearless, sincere, surrounded not only with those whom we can inspire, but with those who can inspire us as well. When we are strong, then we can help those who are evil. But don't try to help them until you yourself are stronger. Otherwise their company may weaken you instead. So many who try to reform others become infected with their evil.

If you have a mind that absorbs everything like blotting paper, you must keep that mind free from evil influences. Just as a blotting paper that has become soaked with spilt oil will no longer absorb water, so must your mind first be saturated with good until it becomes impervious to evil.

Be strong in your own goodness, and try to be helpful to others. The man who only looks out for himself and his own family won't find much happiness. If he doesn't think of anyone else who

* The renunciants in the Self-Realization Fellowship/Yogoda Satsanga Society Ashrams in India and America.

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might be suffering, he denies himself the joy of helping another, so his own cup of satisfaction will remain small. Money means to me just one thing: that I can use it to do good and help others.

The Cosmic Motion Picture

There is another angle about duality, or good and evil, that I want to explain to you. If a movie producer made motion pictures only of angels, and showed them in the film houses morning, noon, and night every day, he would soon have to close up his business. He has to produce variety in order to attract people's attention. The bad man makes the hero look so much better! And we like plots that are filled with action. We don't mind looking at exciting movies about danger and disaster because we know they are only pictures. I remember one time when I was taken to see a movie in which the hero died; it was such a tragedy! So I stayed and watched the next showing of the picture until I saw the hero alive again; then I left the theater.

If you could see what is going on behind the screen of this life, you wouldn't suffer at all. It is a cosmic motion picture show. This movie that God is projecting on the screen of this earth has no value to me. I look at the beam of God's light, which is projecting these scenes on the screen of life. I see the pictures of the whole universe coming from this beam.

Another time I was sitting in a movie house watching an exciting drama on the screen. And then I looked into the projection booth. I saw that the projectionist was not interested in the picture, because he had seen it over and over again. Instead, he was reading a book. The projection machine was doing its job: there was the sound, and the beam of light was casting the realistic pictures on the screen. And there was the audience, caught up in the drama. I thought, "Lord, You are like this man sitting here in the booth, absorbed in Your own nature of bliss and love and wisdom. Your machine of cosmic law is throwing on the screen of the universe the scenes of jealousy, of love, of hatred, of wisdom, but You remain uninvolved in Your plays." From age to age, from civilization to civilization, the same old pictures are shown over and over again, only with different characters playing the parts. I think God gets a little bit bored with it all. He is tired of it. It is a wonder that He doesn't just pull the plug and stop the show!

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When I took my gaze from the beam of light that was casting the scenes of action on the screen, I looked at the audience in the motion picture house and I saw that they were going through all the emotions of the actors in the movie. They were suffering with the hero and reacting to the evil of the villain. To the audience it was a tragic experience. To the operator in the projection booth, it was only a picture. And so it is with God. He has created pictures of light and shadows, the hero and the villain, good and evil, and we are the audience and the actors. It is only because we are too much identified with the play that we are in trouble.

Without shadows as well as light there could be no picture. Evil is the shadow that converts the one beam of God's light into pictures or forms. Therefore, evil is the shadow of God that makes this play possible. The dark shadows of evil are interspersed with the pure white beam of the virtues of God. He wants you not to take these pictures so seriously. The director of a movie sees the murders and the suffering and the comedy and the drama as means to

(Continued on page 40)

Peach trees in bloom, SRF Cherry Valley Ashram Center. See page 46.

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Understanding the Soul's Need for God

By Sri Daya Mata

Condensed from recording of talk given at Bareilly, India, November 28, 1967

Part I

Many questions arise in the minds of those who think about God: What is God? What is the soul? What is Truth? What is religion? What is the *true* religion? What is the right path that leads to God? Why seek God?

First let us consider the question, "What is God?" No man has ever been able fully to describe Him. But those who have tasted the divine nectar of His presence have been able to tell something of what they experience when they commune with Him. One scriptural description of the Infinite is that He is ever-existing, ever-conscious, ever-new Bliss. Ever-existing means that He is eternal; ever-conscious means He is always conscious of His eternal existence; and ever-new Bliss means that He is a joy that never grows stale. Every human being is seeking that kind of experience. That is the goal of man.

The scriptures also tell us that there are certain manifestations of God that are experienced as one draws close to Him. God is love, bliss, wisdom, peace, light, and sound. All scriptures refer to the devotee's experiencing these aspects when communing with the Divine Beloved.

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"Well," we may ask, "if this is what God is, then what is the soul?" The definition Gurudeva Paramahansa Yogananda gave is that the soul is *individualized* ever-existing, ever-conscious, ever-new Bliss. As the tiniest drop of water from the ocean is a minute part of the ocean itself, it contains all the qualities of the ocean, without exception. So, in the same way, this *atman*, the soul, contains all the qualities of the Divine.

Man Has Forgotten His True Nature

Unconsciously man knows he is divine. But consciously he has forgotten his true nature. For instance, the five senses were given to man that he might cognize this world, and, through his experiences here, grow in understanding. But when he abuses the senses, he becomes engrossed in sensuality and loses knowledge of his infinite nature. Yet that nature continues to subtly manifest itself in pseudo-ways.

Every human being seeks power; many crave it. This is natural, because the soul knows it is all-powerful. But since in the ordinary conscious state the soul is not aware of its limitless nature, it strives instead for positions of authority or superiority, or to gain control over other men, or even over nations. The ideal of being all-powerful is not wrong, but too often the method of attaining and using that power is wrong. Those who know God understand and rightly use the tremendous power that lies within the soul — the power that can move hearts, that can move nations, that through the centuries has changed lives.

The next thing man craves is material wealth; not as an end in itself, but as the means to an end. The soul knows that in its oneness with God everything belongs to it, and that it has the power to create at will what it needs. But because we are not consciously aware of our soul's potential, we begin instead to accumulate material things in an effort to satisfy that inherent sense of possessing great wealth and control over the forces of nature.

Man also craves bliss. The soul knows it is blissful, but because the ego is not conscious of that bliss, *maya* has provided a pseudo-joy: wine. By this I mean all forms of intoxicants, including mind-altering drugs. Through the ages, man has used intoxicants in an effort to forget this world, because he unconsciously remembers a

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more blissful one. Isn't it so? That goal is not wrong, either, because man, being made in the image of God, whose nature is bliss, automatically longs for that unalloyed joy. But, not knowing how to regain it, he resorts to the pseudo-joy of intoxication. He drinks or takes drugs, and then for at least a little while he can forget this world. The tragic part of it is that when his body becomes saturated with these intoxicants, they destroy his nerves and brain.

Man also seeks love. He knows unconsciously that the nature of the soul is love. But because he does not consciously experience that pure, all-satisfying divine love, he goes around like a beggar, pleading for a little affection from human hearts. It is not wrong to crave love, but the means by which most people seek it is wrong. This is because as often as man thinks he has found perfect love in human relationships, he finds instead that death, or unfaithfulness or some other failing, has left him disappointed and disillusioned. As Gurudeva used to say to us, "Behind every rosebush of pleasure there is a rattlesnake of disillusionment." 'Tis true!

All Souls Are One With God

There is also a craving in man for unity. Everything in this world is trying to come together. The law of attraction operates in even the most infinitesimal particles of matter. If you look through a microscope, you will see in many natural phenomena this power at work. Man also is always striving for the harmony of oneness. His soul knows that it and all other souls are essentially one with God. But because man identifies himself with this fleshly form, he has forgotten that oneness, so he seeks union with one soul after another in various relationships, trying always to find the lost sense of fulfillment that comes from unity.

So, dear ones, we see that the goals of man are not wrong, only the manner by which he strives to achieve them. He has forgotten that he is not this body, that he is the all-perfect formless soul. He remembers only this flesh, and so strives unsuccessfully through the limited five senses to regain that which is already his.

How, then, can we regain our lost or forgotten divine consciousness? This is what Yoga teaches, and every other scripture says the same thing: Sit quietly; go within. That is where God and Self-realization are to be found. Withdraw from this finite world

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and penetrate deep within the recesses of your soul. There you will realize the ultimate achievement that is the unconscious goal of every human being.

I speak from my own experience, and from what I witnessed during twenty-two years at the feet of our blessed Gurudeva. How often we saw him in ecstasy, as the state of God-communion is known in the Western world—or *samadhi*, as it is known here in India. That state no words can describe.

What Is Truth?

Our next question is, "What is Truth?" First of all, let us examine what religion is, and what is the path that truly leads to God. The true meaning or definition of religion can be only one: That system of behavior and application of truth by which man can remove his threefold suffering—of body, mind, and soul—by the roots, so there is no possibility of recurrence. This is what religion is—or what it is really meant to be. Unfortunately, religion today has become to many just a system of beliefs and rituals. But these don't satisfy the soul. If they did, millions of people who go regularly to their temples, mosques, or churches would be drunk with the love of God. But this is not the case. External worship is a good and important aspect of religion when the mind is concentrated on Him toward whom we are to direct our love and adoration; but when the ritual or ceremony becomes mechanical, and the Object of worship is forgotten, then such worship has no meaning or value.

What has happened is that man has encrusted his worship of God in dogma. That's why he does not know God. Guruji used to say, "To know Him you must become like a child before the Divine Beloved. You must talk to Him just as you would to one who is nearest and dearest to you, because He is the nearest of the near, He is the dearest of the dear, the closest of the close to every human heart." We have only to retire into the temple within and silently converse with Him in the language of our hearts. Then His sweet response comes.

Why should man seek God? Because, as Krishna taught, so long as we are identified with a world of duality, so long will we be subject to suffering. This world is based upon the law of duality.

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When the One became many, in that instant He imposed a dual nature upon this finite world. You cannot know pleasure without knowing pain; you cannot know happiness without knowing sorrow; you cannot know life without knowing death; you cannot know human love without knowing hatred, and so forth. Duality is the law of this world. So long as we are tossed about on the waves of duality, we shall suffer—one moment joyous, the next sorrowful; one moment filled with life and vigor, the next dead as a piece of clay. Is the sole purpose of life just to be born in these little forms, to grow up, gain a little knowledge with which to deal with this world, marry, beget children, grow old, grow sick, and die? No! The purpose of life — the only purpose — is to know that we are made in the image of God. Knowing this, we realize our true nature, which is ever-blissful — ever-existing, ever-conscious, ever-new Bliss.

Man's Eternal Quest

By Paramahansa Yogananda

Man's need and ultimate search for God, and his eternal relationship with his Creator, are explained in the language of wisdom and divine love that uniquely characterized Paramahansa Yogananda's life and mission. He speaks to all who are searching for truth, to all who are yearning for that something that is missing in life, the ingredient without which life has no real meaning.

An anthology of fifty-seven lectures, with a preface by Sri Daya Mata.

Cloth, 484 pages, No. 1601 *$7.95*

See page 59 for order information

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The Devotee and God

BY PANDIT SADA SHIVA SHASTRI

During an historic visit to the United States, Pandit Shastri, illustrious disciple of the late Jagadguru Shankaracharya of Puri and head priest of India's sacred Jagannath Temple, visited Self-Realization Fellowship headquarters and temples in the Los Angeles area. Following is a condensation of his talk at SRF India Hall, Hollywood, California, on Sept. 2, 1979.*

I feel very grateful to be standing before you today to speak of the devotee and God. The Vedas, the ancient scriptures of India, describe this relationship. They say that "worldly" knowledge, self-preservation—how to acquire food, procreate, fight enemies—is common to all beings. What, then, is so different about the human being? He is greater than all others because he can conceive of God, and feel happiness in the heart by thinking of Him.

If God had no devotees, there would be no need for Him! God says, "I live always in the hearts of My devotees." Once it was asked of Bhagavan Krishna, "What do you do? Ordinary people go to work, look after the house—they have lots of things to do. But what is it that *you* do?" Smiling, Lord Krishna answered, "I don't do anything except watch over my devotees and give happiness to them."

"How do you give happiness to your devotees?"

"I take from them their worldly desires, vanity, greed, and other vices; and I give them *bhakti* (devotion), truth, and other virtues," Bhagavan answered.

* See Winter 1979 *Self-Realization*.

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In the Indian scriptures it is very clear that God is on the side of the devotee. The *bhakti* of God's devotee is said to take one of two forms: the type of devotion demonstrated by the little kitten, and that which is associated with the baby monkey. Kittens are perfectly content to be picked up from one place by the mother cat and left in another, trusting that she is always watching over them. But the baby monkey never leaves its mother; it clings to her belly so that wherever she goes, it never loses hold of her.

It is the same with the devotee and God. When the devotee completely surrenders himself to God, like the baby kitten, then God protects the devotee, and places him anywhere He pleases. If, like the baby monkey, the devotee clings to God regardless of circumstances, then God takes the devotee with Him everywhere; they are never apart. This is the secret between the devotee and God.

From one of the epics of our country, the *Ramayana*, comes the story of Ram — a story I'm sure you will enjoy. You may know that long ago in India there was a great soul known as Bhagavan Ram. Even today, if you go to India you will hear his name being chanted by the people. You may remember that Ram went to Lanka to kill Ravana (the incarnation of evil). Symbolically, it was the battle of good against evil, which we all go through. I see Ram and Ravana both in myself. When I am engulfed in the ten vices — worldly desires, greed, and things like that — then I myself am Ravana; when I remember God and am lost in the thought of Him, seeking His pleasure, then I am Ram.

After having killed Ravana in battle, Ram returned to Ayodhya, his capital, and the coronation then took place. It had been the tradition in India that the king give some sort of reward to all those who had served him, as an expression of gratitude. To some, Ram gave clothes; to others, jewels; and to all, after giving the gifts, he gave *namaskars* (divine salutations).

Among all the devotees present, the greatest was Hanuman,* and everyone wondered what his gift would be. When Hanuman approached the throne for his reward, there were tears of love rolling down his cheeks. Moved by his devotion, Bhagavan Ram

* Hanuman appears in the Hindu scriptures as the king of monkeys, and, for his service to Ram, as the symbol of unconditional loyalty. *(Publisher's Note)*

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took a chain of pearls from around his own neck and gave it to Hanuman.

Seeing this, Lakshmana, Bhagavan Ram's younger brother, said to him: "What have you done? You have given such a family treasure to a monkey?!" Lakshmana knew that this chain of pearls was not only a very valuable piece of jewelry, it also had some very deep family memories associated with it. It had been given to Ram by his wife Bhagavati Sita, daughter of the great King Janaka, when she chose him for her husband.

Hanuman took the chain and went to a corner. Looking closely at each pearl, he shook his head, saying "No, no!" Then he put the chain close to his ear, as if trying to listen, but again he shook his head, "No, no!" Rubbing it with his hands, and touching it with his tongue, again he found no results. Feeling very disappointed, he just broke the chain and threw it into a corner.

Ram and Lakshmana saw that Hanuman had not treated the gift in a respectful manner, so Ram called Hanuman close. Lakshmana, quite upset at Hanuman's treatment of the gift, asked him, "Why have you done this? That chain of pearls had much tradition and many fond family memories associated with it!"

"I carefully looked in each pearl," Hanuman answered simply, "but I did not see there the image of Bhagavan Ram. And when I put the chain close to my ear, I did not hear any chanting of the sweet name, 'Ram, Ram, Ram.' The touch of the chain did not remind me of the pleasing softness I find when I touch the feet of my beloved Bhagavan Ram, and the taste was not sweet, as is the taste of fruit blessed by the touch of his feet. If the chain does not remind me of Bhagavan Ram, what good is it to me?"

Lakshmana became a little irritated, and said, "Do you think you are the only great devotee of Bhagavan Ram?—that the rest of us are not his devotees? You wanted to see Ram's image inside the pearls. I don't even see an image of Ram on your chest."

Sri Hanuman then stood and with his nails tore the flesh from his chest, revealing in his heart the image of Bhagavan Ram, and said: "In each and every fiber of my being, there is Ram."

On the wall behind me in this temple are pictures of Christ, Krishna, and the Self-Realization line of gurus; in the form of these pictures I behold Bhagavan Ram. At the same time, all of you who

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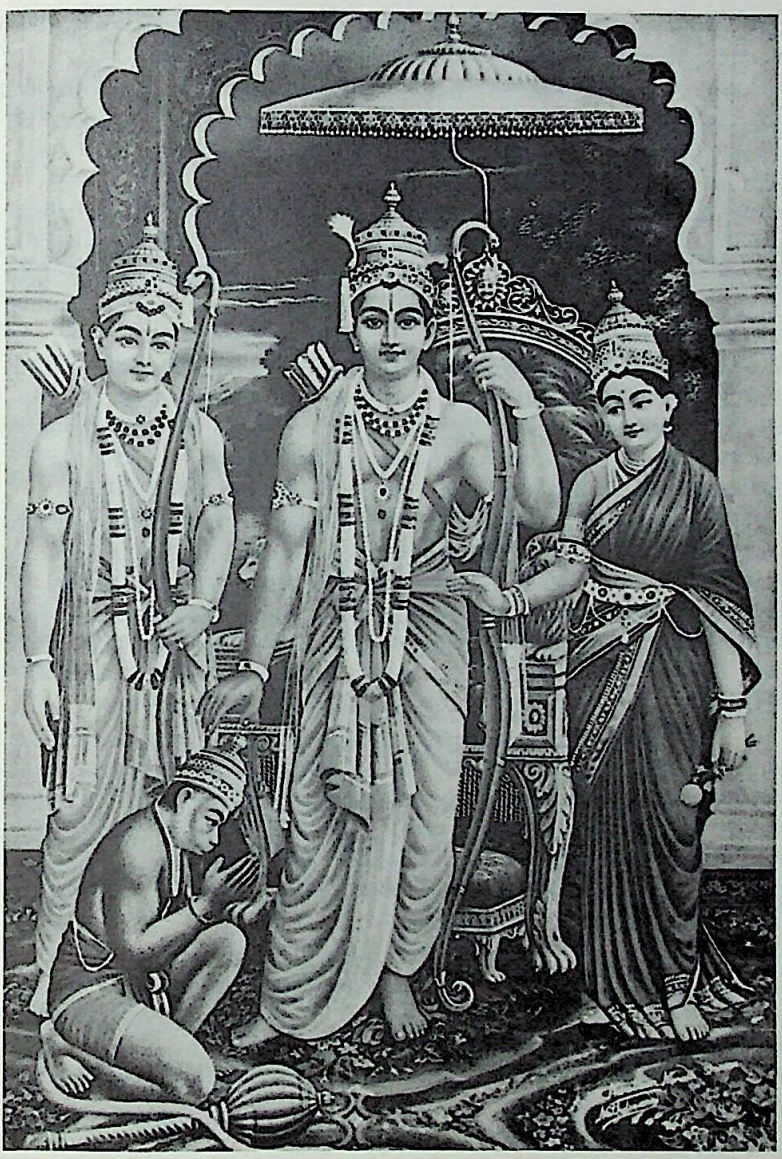

Hanuman receiving Bhagavan Ram's blessing

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are sitting in this audience are also Bhagavan for me. For the devotee, it is God; for God, the devotee. That is the answer.

How do we get to this state of one-pointedness? There are four paths that have been recognized by the scriptures of all great religions: *jnana* (wisdom), yoga meditation, *seva* (serviceful work), and *bhakti* (devotion).

All paths eventually lead to *bhakti*. To know Brahma, the *jnani* must surrender his knowledge at the feet of God; only then will he know Him. In front of you is the picture of Sri Paramahansa Yogananda, the great yogi. He is the one who has shown the path of yoga. But by following his path of yoga, what comes? Love and devotion for God. Whether one is a *jnani* who is a knower of Brahma, a yogi who meditates, or a karma yogi (*sevaka*) who performs all his work without any desire for the results, he ultimately becomes a *bhakta* —a devotee, a person who loves God. Until there is love of God in your heart, until then you cannot reach Him.

It is like this: To clean their clothes, some wash them by hand, with soap; others use machines, as you do here in America. We villagers in India usually just get some fruit from the trees, and with the help of this fruit we clean our clothes. But without water, regardless of whether you use a machine, soap, or fruit, the clothes will not become clean. Just as water is the essential ingredient for washing clothes, so devotion is essential for finding God.

Therefore, all paths meet at one place, like a crossroads. When you come to a crossroads in India, there is a person standing in the middle who directs the traffic. In my mind, this person reminds me of the guru. Here in America, you have a traffic light that guides the traffic. In effect, it says to you: "Look, I am of three colors. When I'm red, you have to stop." The red color is like the ego. When a person is filled with ego, he must stop.

When you see the blue or the green light you can go ahead. Now, the color of the incarnations of God —Bhagavan Ram, Bhagavan Krishna, Bhagavan Christ — is said to be blue, the symbol of Infinity. The ocean and the sky have no color, but they are so vast, so infinite, they appear bluish. So when our "car" reaches the path and sees the bluish glow of Infinitude, then we are clear to advance. The guru says, "Come, let us all march together through that blue light toward God." Once we have seen that light, nothing is going

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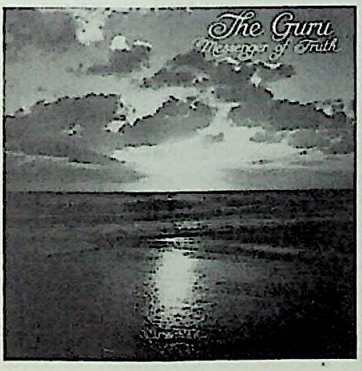
to stop us. Then we just go forward as if on a freeway.

But even when you are traveling on a freeway, you have to be alert; you cannot recklessly speed up, because you remember somebody is coming behind who is checking your speed. In the same way, as you go toward God with that devotion, remember that Sri Yoganandaji is behind you, guiding you. Sometimes you will accelerate your speed, and the guru will say, "Be a little quieter. Don't go too fast!" Between God and the devotee, there is a connection held together by a delicate thread. That delicate thread is the guru.

How lucky we are, how grateful we should be, that today we are all sitting before the guru, and we are remembering God. This is the most auspicious moment in the life of the human being. Where God is remembered, where people talk of God, that is the most sacred place.

In one of the sacred texts of India, the *Bhagawat Purana*, it is written that when you go and take a dip in the River Ganges, then all the dirt from your skin is washed away. In the same way, the scriptures say that when the devotee thinks and remembers and prays to God, then all the dirt from inside is washed away. Today I have taken a shower in the dust of your feet. I bow to you all. In my eyes you are all Bhagavan.

THE GURU: Messenger of Truth



A true guru is omnipresent. His help, his guidance, and his teachings prevail not only for the brief years he dwells on earth, but forever. In this *satsanga* recording, Sri Mrinalini Mata, vice-president of Self-Realization Fellowship, brings to light the essential principles of one of the most beautiful relationships the Lord has given His children: that between guru and disciple.

Cassette, No. 2402 $8.25
2-Record Album, No. 2401 $7.95

See page 59 for order information

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A Letter From Sri Daya Mata

September-October 1979

Dear One,

Make your relationship with Gurudeva a personal experience. Sri Yukteswar explained, "To keep company with the Guru...means to keep him in our hearts and to be with him in principle and to attune ourselves with him." The greatest way to keep mentally in tune with the Guru is to meditate; and then, as we go about our daily duties, to inwardly talk with him, just as we converse with someone face to face. I know beyond any doubt, from my own experience, that it is not necessary for the Guru to be with us in physical form in order for us to feel his presence and guidance.

Whenever I am faced with a decision, I always turn my mind to Guruji, and inwardly ask myself, "If he were here now by your side, what would you do? What would *he* have you do?" The moment I ask this question, I feel his guidance. This prompt response is the result of forming the habit of inwardly talking to Guruji with the sincere desire to put aside personal preferences and do what is best.

We often say or do things that aren't quite right because we are in a hurry, or we think no one will know, or that it won't matter. But in truth we are ever before the watchful gaze of God and Guru; no action goes unnoticed by Them. So we must learn to behave at all times in such a way that we would never feel ashamed to stand before Them and account for our actions.

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Guru is the channel that links us with Divine Wisdom. When we think deeply about what he has taught us, and learn to talk to him and ask his guidance, understanding unfolds within us. The very thought that we are always in his divine presence helps us to make the right decision, to say the right thing, to respond in the right way.

"Whoever thinks me near, to him I will always be near," is the immortal promise given to us by Gurudeva. We must do our part, and then we will know the truth of his timeless love and blessing.

In that love divine,

Daya Mata

Sri Daya Mata

Understanding the Soul's Need for God

by Sri Daya Mata

In this new cassette, recorded in Bareilly, India, Sri Daya Mata emphasizes the importance of understanding what the soul is, and how this knowledge affects our life. Topics discussed are: What is God?—the nature of the soul—the desires of the ego—true religion—the personal and impersonal aspects of God—overcoming suffering—the value of meditation—divine love—Paramahansa Yogananda's training of disciples—a beautiful account of his mahasamadhi—his omnipresent guidance.

Cassette only, No. 2110 $5.25

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Wisdom of Paramahansa Yogananda

The law of karma is a grand philosophy. It is the law of growth and evolution through action and its good or bad effects. In this way we are punished by our sins, not for them. An understanding of the law of karma discourages the creed of salvation by proxy. No one can save you except yourself. God Himself cannot save you without your cooperation, because He has given you the choice to redeem yourself or to remain in the bondage of ignorance. That gift of independence to choose is God's greatest gift to the soul. If you follow the teachings of a true master, you will know how to rightly use that freedom.

Evil is not a God-ordained absolute; it is relative to human existence. Evil is that which produces suffering. When you transcend this sphere of human existence, there is no evil. Nothing can adversely affect you then: fire cannot burn you, water cannot drown you, disease and accidents cannot harm you. When I say "you," I mean the soul. You are the soul immortal.

Love for God, like a searchlight, will find Him hidden in the heart of every desire.

I used to think God was only to be found in holy places of worship; but now I find that as soon as I pray, my heart becomes a

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mighty temple and God is right there. Wherever you create devotion, there is your temple.

As you are attracted by the incense of the temple, so God is attracted by the incense of stillness. As soon as you are calm in meditation, that incense of stillness draws the mighty Spirit.

Life must have inspiration. Your inspiration, your primary thought, must be that you are not here to please other human beings first—your relatives, your neighbors, or your friends—but that you are here to please God first.

How often the eyes become a fortress of hate, anger, or jealousy! Make them instead a chalice to hold God's love. Through the eyes, give love to all to make them happy, to make them good. In all my life I have never let hate into my heart to throw its darts at anyone through my eyes. Rather, I have kept there only love divine, which is all-perfect; it doesn't demand of anyone, but gives and gets pleasure in giving.

Jesus said, "Seeing ye see not."* If only you would awaken! When you truly "see," this whole world becomes transformed into a glory divine. Then you can behold God everywhere. You can hear His voice in everything. In every fiber of space you can feel His presence, the fiber of His glory.

Always have good, wholesome thoughts. That is the recipe for driving out soul sickness. When you go to bed at night, let your last thoughts before sleep be peaceful and inspiring. When you wake up in the morning, start out with good thoughts and a cheerful, positive attitude. Such a beginning will influence your whole day. Make it a point to avoid arguments with a cranky person before going to bed or when you first wake up. And never let such a person get your goat. The Lord has given you the right and the power to guard your peace.

* Matthew 13:13.

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"God is not a mute, unfeeling Being. He is love itself. . . . He will respond to your loving demands. . . . Your duty is to bring your need to God's attention, and to do your part in helping God to bring that desire to fruition."

— Paramahansa Yogananda

Communion with God in daily meditation and prayer, and cooperation with His laws of right living, are our greatest weapons against disease, sorrow, misunderstanding, and other forms of inharmony that invade our peace and happiness. Our souls—God's presence within us—are ever seeking to express His perfect qualities and powers. As our consciousness becomes attuned to the Divine Consciousness, we not only find the solutions to our own problems; through our loving, prayerful demands on behalf of others, we can also help them to be strengthened and uplifted by the power of Spirit.

Each day, the Self-Realization Fellowship Prayer Council at the Mother Center and the Worldwide Prayer Circle, composed of SRF members around the globe, pray for the happiness and well-being of others. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received physical, mental, and spiritual help. You may request prayers for yourself and others by writing or telephoning:

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue
Los Angeles, California 90065
Telephone (213) 225–2471
Cable *Selfreal*, Los Angeles

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Nada Brahma: the Highest Experience

By Swami Shyamananda*

A satsanga with Self-Realization members, Cologne, Germany, September 1969

Dear ones, it has been wonderful to be with you in the name of God and Guru. To come together in the thought of Them is the sweetest and most coveted relationship—it is unique.

You are all so sincere, your example will draw many souls to the Divine. He has chosen you to inspire other seekers. To be among the chosen ones of God and the Gurus is a wonderful responsibility, and a joy. Always remember this. Your love for the Divine will fill not only your own hearts but also the hearts of many others.

Words can express some of our feelings, but sometimes silence is more eloquent. In this world, we don't always give enough importance to silence; too often we become very talkative. But when the heart is full, one becomes silent. In India there is a proverb that when you pour water into an empty pitcher, it makes a loud, hollow noise, but when the pitcher is full, there is no more sound. Of course, a little talking is necessary. But in the spiritual life, one gradually withdraws not only his talk, but his mind also. And when he dives deep in the silent sanctuary of his heart and soul, then and then only does he find the wisdom, peace, and fulfillment he is seeking.

The whole world is seeking, for the hearts of men are empty. We think the world can satisfy us, but I have seen in my own life that this is not so. God gave me everything in the worldly sense: I have had position, wealth, learning, the fullness of life. Whatever

* General Secretary of Yogoda Satsanga Society of India for thirteen years, until his passing in 1971.

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the world had to offer, I have had. But still I was seeking. I did not get the teachings and techniques of Master [Paramahansa Yogananda] early in life, so for many years I had to roam.

When we are seeking earnestly, some encouraging spiritual experiences do come. The first time I heard *Aum** was over thirty years ago. I did not know Guruji's technique† then. I was in the Himalayas, at the edge of a forest, and suddenly heard that wonderful sound everywhere. It started with the ringing of bells, the ocean roar, and then all the sounds, so sweet, everywhere. I thought, "What has happened?" I searched in all directions, trying to find where the sound was coming from. Then it started inside also. Inside and out—everywhere. And, dear ones, it lasted for three days. I had no wish even to eat; my heart was too full.

I was living with a saint at the time. After the third day, when the sound had stopped, I asked him about it.

All he said was: "It comes."

"How?"

He couldn't tell me. There are many who have become saints, but don't know how to teach others. How wonderfully Master has explained the deepest truths and given us the techniques by which we can experience them.

We read so much, and don't understand. But one day the meaning is revealed to us. Now I had read many times this mantra from the Vedas: "Fire is in its latent state in fuel, and so one does not see it. But when the fuel is ignited, you see the fire which was in it. Similarly, in the body, when *pranava*, *Aum*, works, you see God." I thought I knew the meaning. But one day as I read this mantra, I found suddenly that light was coming from the book; it was gradually being transformed into light. And then I saw that light taking the form of fire. Everything was fire. Everywhere—fire and light. I

* *Aum (Om)*: Universal symbol-word for God. *Aum* of the Vedas became the sacred word *Hum* of the Tibetans; *Amin* of the Moslems; and *Amen* of the Egyptians, Greeks, Romans, Jews, and Christians. *Amen* in Hebrew means sure, faithful. *Aum* is the all-pervading sound emanating from the Holy Ghost (Invisible Cosmic Vibration; God in His aspect of Creator); the "Word" of the Bible; the voice of creation, testifying to the Divine Presence in every atom. *Aum* may be heard through practice of Self-Realization Fellowship methods of meditation.

† The Aum Technique of Meditation, given by Paramahansa Yogananda and taught in the Self-Realization Fellowship *Lessons*.

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sat in silence and *pranamed*: "I surrender to You. Whoever You are, whatever Deity, I don't know; but I bow to You." My heart was full. I couldn't explain it to myself, but there was fire on all sides, and I was sitting in the middle. I was in fire and light; yet there was no heat, no burning. And *then* it came to me—I understood the meaning. Don't you see? it is all light; it is all fire. Everything is that Vibration, that sound and light of God as *Aum*. Do you think a book and all other things you see are inanimate objects? If you take a burning torch and put another by its side, the second torch awakes and ignites. All is sleeping fire and light. Then I said, "Oh, my Lord, this is the meaning of the mantra!" When you commune with God as *Aum* in meditation, you will see that the body—the whole universe—is this wondrous Light.

So, dear ones, you don't know when, but eventually you will come to know everything. It doesn't come from book learning. Many saints are absolutely illiterate but have all wisdom. Where did they get it? They attuned themselves with God. You see this principle working in music, especially with stringed instruments such as the sitar. If two of them are tuned in the same key and you play one, the other will resonate the same notes. Similarly, the saints tune themselves to God, and His wisdom resonates through them and becomes their wisdom. They are attuned to God, but we are out of tune. That is why we suffer. By meditation we tune ourselves to God's way, which we have forgotten. That's the only thing we have to do. And as soon as we are tuned, His wisdom is ours.

How do saints such as Master feel and understand what is in another's mind? They tune themselves to the vibration of that individual's thoughts. Some saints have even been known to respond to another's thoughts in whatever language was native to that person, even though that language was unfamiliar to them. Because the saint's thought is in tune with the vibration of the other person's thought, he is automatically in tune with the language of the other's thought, and that language flows out through the saint's voice in reply. So you see, if your thought and my thought are the same, and if I do not know your language, and yet want to express myself as you would, that same language will come through my voice.

So experiences do start coming, and then the heart becomes full and you don't doubt. Doubt and dryness come sometimes when we don't experience anything. But if we go on practicing as the

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great ones teach, we get some result, some joy starts coming. That is why Master has given the techniques, so that you can see and hear and feel something, and be encouraged in seeking God. Everyone wants a little miracle. I have seen many running after miracles and powers their whole lives, but they got nowhere on the spiritual path. From childhood I have many times witnessed the demonstration of unusual powers, but my mind was never much drawn to it.

When I was very young, we had a servant who had some miraculous powers. Out of curiosity I asked him: "Will you teach me?"

"No," he said, "it is not for you."

He was a very sweet old man who loved us and helped to bring us up. When I was older, he explained to me: "Please, don't get caught up in these things; they allure, but then drag the mind downward."

"Then why do you do it?" I asked.

"Tomorrow I am going to burn these books so that nobody else learns this—it has not helped me. I would have been much better off had I not taken to these things." He was very honest, and in my presence he burned the books. He *pranamed* to them and said: "Now, you go. I want the Lord."

Master never drew us toward miracles. What he has given is the highest. That sound of *Aum* you hear in meditation is called *Nada Brahma* in India. Nada means "sound" and *Brahma*, "God": "the sound that is God." To hear and merge in this is the highest; and to see the light of the third eye.*

Many have said to me: "When I close my eyes it is silent and dark; I don't see or hear anything. What am I to meditate on?" When you close the eyes, and all is darkness, you *want* to think of God; but all sorts of restless thoughts and doubts start coming into the mind. You try to keep them out, but they keep rushing in. How to keep away these distractions?

Practice the *Aum* Technique, and in time you will start hearing

* The spiritual eye, or single eye of intuition and omnipresent perception at the Christ *(Kutastha)* center between the eyebrows. The deeply meditating devotee beholds the spiritual eye as a ring of golden light encircling a sphere of opalescent blue, and at the center, a pentagonal white star. The spiritual eye is the entryway into the ultimate states of divine consciousness.

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Aum. In the beginning, whatever sound comes, concentrate on that. Go on pinpointing your mind in that way, so that restless thoughts cannot take possession of it. Gradually you will feel sweetness in your meditation.

And as you concentrate at the *Kutastha* (Christ-consciousness center) you will see a blue light—so soothing—within a golden orb. Sit long, concentrating on that light—what divine sweetness comes!

Do the technique just as Master has given it in the *Lessons*. If you don't feel or see or hear anything right away, never mind: go on trying. The results he promises *will* come. God is not going to run away from you! He *must* come.

In the beginning the Divine plays hide and seek to test your patience. But say to Him, "Oh, my Lord, I have enough patience. But You have played hide and seek with me for many, many lives. No more of this game! This time I will not let You go. Take away the curtain of maya, of delusion, *now*. I want You—You—You. Nothing else. Yes, I am in the world, and I will perform my duties, but only for You. 'I will never forget Thee, I will never forsake Thee.'* My mind will be always turning toward You."

As you are working, think of God and keep your attention on the higher centers of consciousness in the spine. In time you will find you are doing everything normally and efficiently but your mind is interiorized. You are *looking* outside, but your mind is inside. It is wonderful. And you will do your work even better because your mind is concentrated. The mind easily gets distracted, and therefore attention is diluted; so train it to go in one direction. Distract it toward God! He is our life, our intelligence, our energy. We do our best when united to Him.

The beginner may say, "If I keep my mind there, how will I work? I'll forget what I am doing." Now, when two people are in love, they continue with their daily duties, but each one is thinking constantly of the beloved. All the time the mind is on the loved one, and thinking when they will be together again. So why not keep the mind on God in that way? It can be done, with patience and perseverance. Its effects are wonderful!

* From "Listen, Listen, Listen" in *Cosmic Chants*, by Paramahansa Yogananda.

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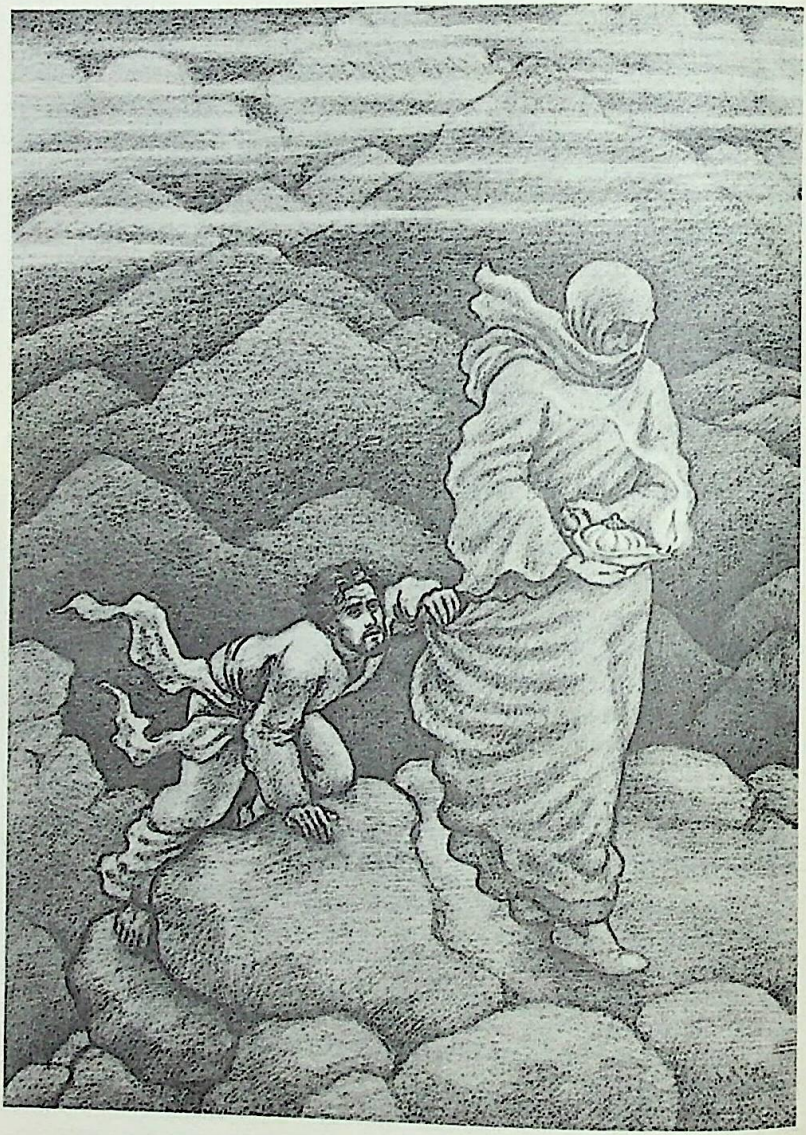

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The Rubaiyat of Omar Khayyam

Translation by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA

XXXIII

Then to the rolling Heav'n itself I cried,
Asking, "What Lamp had Destiny to guide
Her little Children stumbling in the Dark!"
And—"A blind understanding!" Heav'n replied.

GLOSSARY—*Rolling heav'n:* Unfolding heavenly blissful consciousness felt in deep meditation. *I cried:* I questioned Omniscience, the all-pervading Spirit. *What lamp:* What kind of intelligence. *Destiny:* Law of cause and effect, or karma, which operates with a just and mathematical exactitude. "Whatsoever a man soweth, that shall he also reap."* *Little children stumbling in the dark:* Human beings who err because of lack of wisdom, and consequently fall victim to self-created bad habits and karmic effects of wrong actions. *A blind understanding:* The imperfect understanding of mortal intelligence, worldly wise but spiritually blind.

Spiritual Interpretation

"As my soul delved into the truth-revealing vibratory heavenly sphere of ecstasy, I compared my joyous emancipated state with

* Galatians 6:7.

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that of God's other human children who are stumbling in ignorance and misery, led by their individual self-created destiny of bad habits and karma (effects of their actions); and I asked the heavenly-state-pervading Spirit: 'What guided them to their error and doom?'

"The Inner Voice replied: 'A worldly-wise, materially keen intelligence, which, being spiritually blind, is thus devoid of all-seeing, all-wise intuition.'"

Practical Application

It is difficult even for great wise men to know always what is truth. How much harder it is, then, for human beings who have limited intelligence to follow the right pathways in life. Their decisions are often impulsive reactions to sensory attractions, or are unthinking responses to habits and other self-created karmic circumstances in their lives. The only lamp that lights their way is their innate but imperfect instinctive understanding, which is partly intelligent, and partly blind. Being thus limited, this instinctive understanding may wrongly lead God's children to stumble into the pits of delusion. Those who are constantly stumbling show us how very poorly guided we can be by this blind instinctive understanding.

All of God's children are endowed with the highest intelligence: intuition, the all-knowing wisdom of the soul. But so long as one's intuition remains undeveloped, he is guided mainly by the limited understanding of mortal intelligence, with only occasional promptings of intuitive wisdom. Thus he engages in some good actions, but also in many wrong actions, and acquires many bad habits. Through the operation of the law of cause and effect, or karma, he finds himself following helplessly his own self-created destiny, which often leads to misery. But from the consequences of his wrong actions and the rewarding effects of his good actions, his understanding grows. His innate intuition gradually awakens and begins to guide him with wisdom. He is led from misery to happiness, from religious superstition to the realization of truth, from dark ignorance to the joyous, emancipated state of divine ecstasy.

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Relevance of Gandhian Philosophy In Modern Education

By Sri K. Thiagarajan

Honorary Secretary, United Writers' Association, Madras, India

The life and teachings of Mahatma Gandhi constitute an imperishable heritage, not only for the Indian people but for all humanity. He was a Mahatma (great soul) in the line of great men who have stood, fought, and suffered for vindicating moral and spiritual values against the forces of barbarism. He stood for the supremacy of the eternal Moral Order, of which the prophets have spoken and the poets have sung.

In order to understand and appreciate Gandhiji's educational philosophy, it is necessary at the very outset to define the term "education." Education is defined as "the art of making available to each generation the organized knowledge of the past," and "the aggregate of all the processes by means of which a person develops abilities, attitudes, and other forms of positive value in the society in which he lives." It also involves a cluster of attitudes, feelings, perceptions, insights, abilities, and skills, of which the ability to think independently and creatively is of primary importance.

But today, in our prevailing educational system, the above definition is not true. Instead of being temples of learning, radiating culture and knowledge, most educational institutions have degenerated into commercial concerns to train students in the craft

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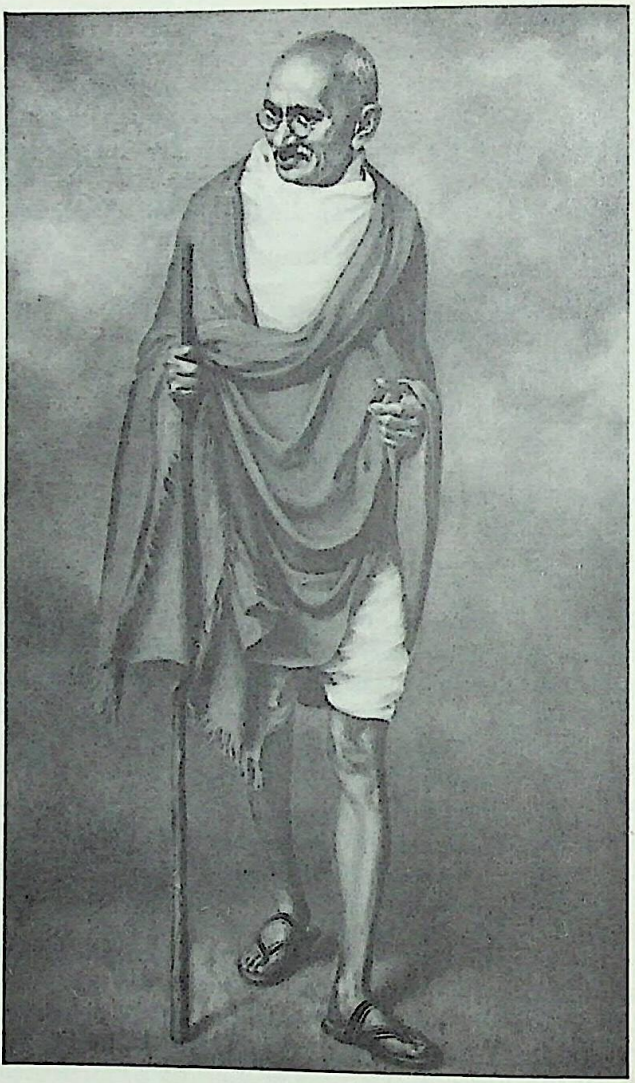

MAHATMA GANDHI
(October 2, 1869–January 30, 1948)
This painting, by Sananda Lal Ghosh, hangs in SRF India Hall, Hollywood, California.

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of obtaining degrees. The breakdown of the traditional values and restraints of family and community life has created a pathless jungle in which the young are lost and bewildered.

Glimpses of Gandhiji's Educational Philosophy

Gandhiji defined true education in these words: "By education I mean an all-round drawing out of the best in child and man — body, mind, and spirit." In Gandhiji's educational philosophy, it is the *personality* of education that is of primary importance—not the tools and subject matter. He further defines the value of true education as one "which draws out and stimulates the spiritual, intellectual, and physical faculties of children." Gandhiji always insisted that education should cover the entire field of life and must provide opportunities for the full development of the mental, moral, spiritual, and physical attributes of man.

After laying down definite aims of education, Gandhiji prescribes a suitable method for achieving those aims. He felt that the best means of educating children lies in the formulation of vocational or manual training. He observed that "the child's education begins by teaching him a useful handicraft and enabling him to produce from the moment he begins his training....I hold that the highest development of the mind and the soul is possible under such a system of education."

He further envisioned that all teaching should be carried on through concrete life situations relating to craft or to social and physical environment, so that whatever the child learns becomes assimilated into his growing activity. Good education is the mainspring of our economic and social progress — the highest expression of achievement in our society, ennobling and enriching human life. The child should acquire his knowledge actively and utilize it for the betterment of his social environment. The ideal of citizenship is inherent in the system of education envisaged by Gandhiji. Our educational system, which misses this important point, should be reoriented on the lines enumerated above.

Gandhiji advocated a system of education where the student body would not be a burden on society but would add to the wealth of the country by its own labor. This was really the idea that inspired his basic education scheme at the primary level. If all stu-

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dents learned a craft, if their education was vocation-oriented, this would not only be a great saving of public money, but also a generation of young people would grow up with an appreciation for the dignity of manual labor, and at the college level would be more inclined to combine the excellences of hand, head, and heart.

Self-Discipline Is the Basis of Education

Discipline is the basis of education; education without discipline is like a building without a foundation or a boat without a rudder. Gandhi asserted that the sense of discipline in regulating one's social, intellectual, and moral behavior should come from one's own self. When asked what goals in education he envisaged in free India, Gandhi replied:

"I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy. Academic learning is only a means and that alone can be called education which makes the students men of character." Again and again he insists that education, if not accompanied by firmness, truthfulness, patience, tolerance, and other virtues — would be like a flower without fragrance. In his later years, he said, "Education is coextensive with life itself. Education covers the whole of life: there is nothing in life, however small, which is not the concern of education." In fact, education for life, through life, and throughout life is the thesis of Gandhiji.

Moral, Spiritual, and Religious Education

Gandhi's idea of moral education consists in the awareness and fulfillment of obligations to oneself and to others. This education is derived from the truth of our own nature. He exhorted students by saying: "Put all your knowledge, learning, and scholarship in one scale, and truth and purity in the other, and the latter will far outweigh the former."

Religious education constituted part and parcel of all his schemes of moral instruction. As a part of the formal aspect of religious education, Gandhi's recommendation of prayer and the reading of scriptures can create a potent influence in the upbringing of children. For him prayer constituted the very essence of religion; therefore, prayer must be the very core of the life of man. He often spoke of prayer as the food of the soul and as a process of

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indispensable self-purification. He reiterated again and again that any problem can be solved if "we place it on the anvil of Truth and hammer it with *Ahimsa* (non-violence)."

To establish a sound educational foundation, Gandhiji also stressed the need for spiritual reading. In the "Harijan" he writes:

"I would advise the students to begin their day with an early morning recitation of the Gita, not in a carping or critical spirit, but in a devout and reverent spirit. The recitation of the Gita verses will support you in your trials and console you in your distress, even in the darkness of solitary confinement." It is a pity that our educational system does not include any moral or religious instruction to instill in our youth the eternal values of our culture. Present-day education provides no incentive for students to strive for a vision, in howsoever small a measure, of the ultimate and all-comprehending Reality. It has been said by eminent personalities that education without moral and spiritual values is like an individual without a soul.

Hence by suitable means the following cardinal virtues must be inculcated in the lives of all present and future generations of students: 1) truthfulness, 2) purity of body and mind, 3) non-violence, 4) self-control, 5) honesty in thought, word, and deed, 6) simplicity, 7) fortitude and courage, 8) study of the holy scriptures, 9) religious worship, and 10) service to all human and other living beings. In this connection, it must be noted that any program of moral and religious education must take full cognizance of the social norms.

To Gandhiji, the way that students are taught and the way they learn mattered much. The contents of learning should be relevant to the needs of the society and in accordance with the highest principles of human life. Even if we are unable to immediately incorporate his sublime principles, we must admit their validity, and their supreme relevance for all times—and particularly to our modern times. The learned should be provided place, opportunity, and time to practice the ideals carefully taught within the temples of learning. These are the goals for which Gandhiji lived, taught, and died.

Condensed from "Educational India," October 1977

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(Continued from page 10)

create interest for the audience. He stands apart from the play and directs and observes it. God wants us to behave with detachment, realizing we are only actors or observers in His cosmic show.

Though God has everything, we can still say that He has some desire: He wants to see who will remain unintimidated by this picture, and who will play his part well and come back to Him. You can't run away from this universe, but if you act in this play with your thought fixed on God, you will be free.

I often say to Him, "Lord, this is a motion picture to You, but it is terrible to us." And the Lord replies, "I make you realize it is a dream every night when you go to sleep. Why don't you remember this in the daytime?"

One day as I was entering my room, I saw my body lying on the bed, dead. And the Lord said to me, "How do you like that?" For a moment I was shaken; then I replied, "My Lord, it is all right, for I am aware of You; I am talking to You." And I felt completely all right about it.

For Him Who Realizes God, There Is No Evil

The way to supreme happiness will not be found by the scientist nor by material-minded people, but by those who follow the masters who say: "Go back to the booth of the Infinite from which you can see the projection of all these cosmic motion pictures. Then you won't be troubled about God's creation, God's play."

My only interest in people is to help them. And as long as breath shall flow in these lungs, so long shall I try to help others and tell them to get away from this motion picture of delusion. Because you are a part of it now, you suffer. You must stand aside and watch it, and then you cannot suffer. When you are an observer, then you can enjoy this play. This is what you must learn. To God, this is only a movie, and when you turn to Him, it will also be a picture show to you.

I will tell you a little story. A king fell asleep and dreamed that he was poor. He was crying out in his sleep for just a penny for some food. Finally, the queen woke him and said, "What is the matter with you? Your treasury is full of gold, and yet you are crying for a penny."

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Then the king said, "Oh, how silly of me. I thought I was a beggar and was starving for lack of that penny."

Such is the delusion of every soul who is dreaming he is a mortal, subject to the nightmarish evils of all kinds of disease, suffering, troubles, heartbreaks. The only way to escape this nightmare is by becoming more attached to God and less attached to the dream images of this world. It is because you have put your attention on the wrong things that you suffer. If you give your heart to man, or drink, or greed, or drugs, you will suffer. Your heart will be broken. You must place your heart with God. The more you seek peace in Him, the more that peace will devour your worries and sufferings.

You suffer because you have allowed yourself to become so susceptible to the evils of this world. You must learn to be spiritually tough, spiritually strong. Do all the things you have to do, and enjoy what you do, but inwardly say, "Lord, I am Thy child, made in Thine image. I don't want anything but You." The devotee who follows this principle, and who attains this realization, will find that for him there is no evil in this world.

KRIYA YOGA: Portal to the Infinite

Thousands have heard Brother Anandamoy, Self-Realization minister, speak in major cities of the United States and Europe. In this cassette recording he explains how Kriya Yoga accelerates one's spiritual evolution, and why it is the central teaching of Self-Realization Fellowship. As Paramahansa Yogananda often said: "*Kriya Yoga plus devotion—it works like mathematics; it cannot fail.*"

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Letters to Self-Realization Fellowship

"I would like you to know how much inspiration I have received from the *Lessons*. They have been my guide, my companion, and my friend during times of distress, grief, and confusion."—*A.A.G., Sampaloc, Manila, Philippines.*

"For me, reading about SRF was as if a great, warm, and bright light had come into my life at a very dark and difficult period. Though the progress is slow, I feel my life is changing, and the sun of Self-realization is rising inside me."—*H.T., Reykjavik, Iceland.*

"We just received the latest issue of *Self-Realization*. With this it is just as with the rest of the SRF work; I find no words to express my gratitude and my enthusiasm. This magazine radiates such a deep inspiration, it is so enjoyable that everything else dwindles in comparison. When some devotees are slow with their praise it is not because they don't like what they get but because their feelings are too sacred to be translated into words. THANK YOU!"—*H.N., Antwerp, Belgium.*

"While at the library, browsing the shelves, I noticed a book turned on its side; it seemed almost to jump out at me. I picked it up and looked at it. It was *Autobiography of a Yogi*. No book ever before caught my attention in such a way. I was entranced by the cover picture and marvelous account of Paramahansa Yogananda's immutability. Reading it was like a revelation. Thrilled, I sought *Kriya Yoga*. How delighted I was to know it was available! True spirituality is a practical goal now. As a prodigal son, I long for my Home."—*T.C., Pittsburgh, Pennsylvania.*

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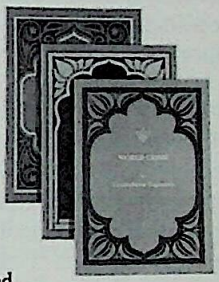
"Thanks to the staff of *Self-Realization* for filling it so full of needed spiritual food. The size is perfect, too—just right for carrying in my purse. It's the only magazine that I read from cover to cover."—*D.S., Napa, California.*

"Before anything else is said, my husband and I want to thank all of you who dedicate your time to SRF so that we may have the great good fortune of learning from Paramahansa Yogananda. The *Lessons* are arriving regularly and filling our lives with joy and bliss. Words cannot express adequately my gratitude to Gurudeva

NEW

"How-to-Live" Booklets



A series of booklets highlighting the teachings of Paramahansa Yogananda is now available. Reprinted from previously published articles in *Self-Realization Magazine,* these attractive, pocket-size booklets are printed in two colors and average sixteen pages in length. The series will be expanded into several languages, and new titles will be added regularly.

English

How to Cultivate Divine Love by Paramahansa Yogananda No. 1703
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Spanish

Answered Prayers by Paramahansa Yogananda No. 1701
Seek God Now! by Paramahansa Yogananda No. 1702
Spiritualizing Life by Sri Daya Mata No. 1971
The Guru-Disciple Relationship by Mrinalini Mata No. 1970
Yoga or Modern Science? by Tara Mata No. 1972

35¢ each

See page 59 for order information

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and you; only the deepening feeling of divine friendship can."—*G.H., Brussels, Belgium.*

"A couple of days ago I re-read Daya Mata's letter of welcome and the rest of the introduction to the *SRF Lessons*. How completely fulfilled those promises have been! To think that four short years ago I doubted the very existence of God, yet today He is of hourly guidance and strength to me."—*S.J.C., Napier, Hawkesbay, New Zealand.*

"The blessings of my retreats at Encinitas have touched my life in more ways than I can describe. I pray that others may also have the opportunity for the upliftment of these retreats."—*S.A., Kuala Lumpur, Malaysia.*

"Man's Eternal Quest has shed light for me on many subjects; and through it I felt as though I had come to know my guru in a more personal way. Thank you, Daya Mata, for your labor of love in bringing Paramahansaji's words to me!* I felt as though they were being spoken once more, as fresh and meaningful as the day they were first uttered. I cannot praise this book enough."—*D.C.S., Rittman, Ohio.*

"Master [Paramahansa Yogananda] promised that my sorrow would turn into joy, and he has kept his promise. The years before I began the *Lessons* are like a bad dream. Like a miracle, Master entered my life and I haven't been the same since. How did we get so lucky?!"—*F.W., Cresco, Pennsylvania.*

"The *Lessons* and pamphlets seem to arrive at the perfect time, giving most apt advice and encouragement at precisely the time that it is required. I only have to pray to Paramahansaji about the solution to a problem for the answer to appear by post within days!"—*J.A.E., Northbarr, Scotland.*

"Through the teachings of Paramahansa Yogananda the joy of living can truly be found. His writings are timelessly valuable as a lasting source of inspiration."—*R.D., Kingshill, St. Croix, Virgin Islands.*

* For more than twenty years, Sri Daya Mata, president of Self-Realization Fellowship, faithfully recorded for posterity all the Guru's lectures and other talks.

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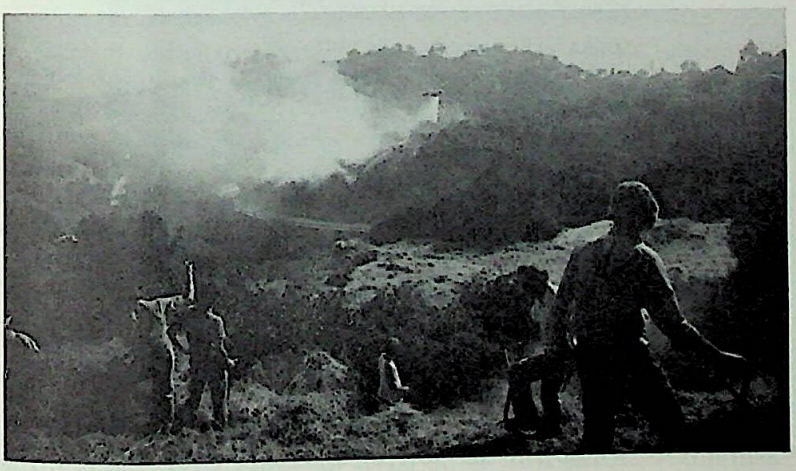
Southern California Brush Fires Sometimes Come Close to Home

Summer brush fires in southern California often turn into devastating holocausts, destroying tens or even hundreds of homes at a time. During the fire season, SRF monastics, who are trained in emergency preparedness, keep on the alert. They have on occasion helped save neighboring homes. On September 29, 1979, four brush fires broke out in a canyon below the Mother Center. The SRF monks rapidly created a fire break. Wind-carried embers ignited a patch of brush near the Gyanamata Ashram, but the blaze was extinguished by a "bucket brigade" of resident nuns. The fire department, using firefighting aircraft, was able to put out the major fires before they could reach any buildings or homes.



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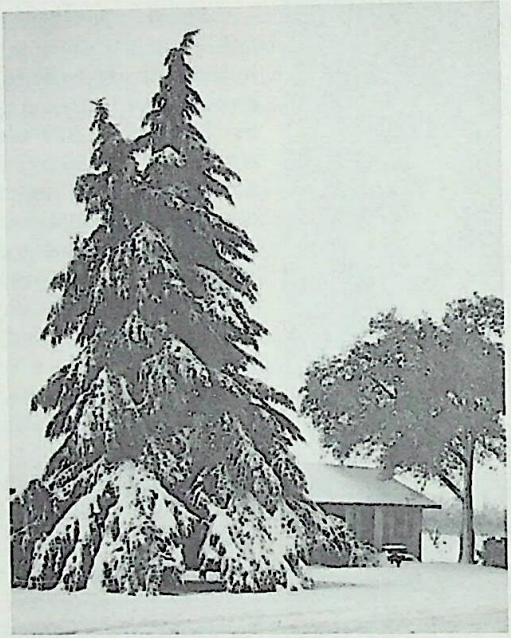
SRF Cherry Valley Ashram Center



Monks' ashram at Cherry Valley, partially hidden by snow-covered Himalayan deodar

Over thirty varieties of peaches, as well as plums, cherries, apples, and walnuts—all organically grown—are raised by resident monks at the SRF Cherry Valley Ashram Center, nestled at the feet of the San Bernardino Mountains east of Los Angeles. Here, as in other SRF ashrams, the monks follow the spiritual training program established by Paramahansa Yogananda. Opened in 1976, this twenty-five-and-a-half-acre complex includes living quarters and a chapel for the monastics, a large cold-storage plant, a packing shed, and a garage for the tractors and trucks required for the operation of the orchards. Dairy goats supply milk for the residents. From the plentiful annual harvest, the center supplies fruit for all the SRF ashrams. Surplus fruit is bartered for other food commodities needed by the ashrams.

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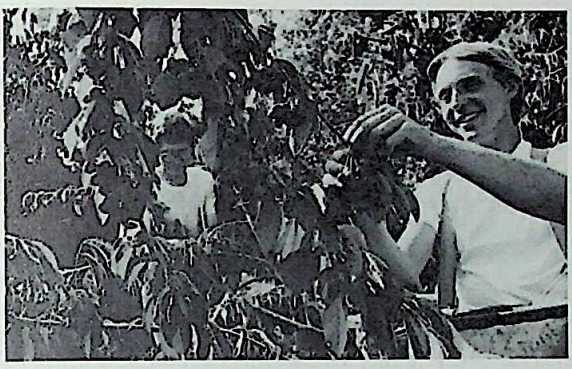
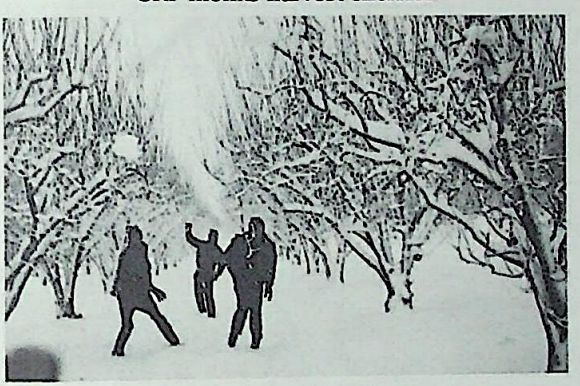
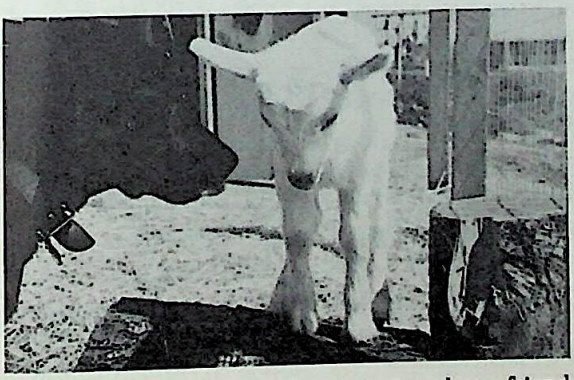


SRF monks harvest cherries



Peach orchard in winter



Phoebe *(center)*, newest ashram goat, makes a friend upon her arrival in 1979

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Thank You
For Your Continuing Help

You have made the ideals of Self-Realization Fellowship your own through your support. As a religious nonprofit organization, we depend on your continued financial assistance for the ongoing expansion of the work as Gurudeva Paramahansa Yogananda planned it. It is vital, and it is greatly appreciated by the Guru and by all of us to whom he entrusted the sacred task of carrying out his programs. Your support may be given in various ways: by donations of cash, personal property, or real property, during your lifetime or by will; or by naming Self-Realization Fellowship as beneficiary of an insurance policy or of a trust. Donations are generally deductible on federal and state income taxes.

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To foster increasing publication and worldwide distribution of the *Self-Realization Fellowship Lessons* and books by Paramahansa Yogananda; lecture tours of ministers to major cities in many lands; national advertising of *Autobiography of a Yogi*; welfare work of the Voluntary League.

To help us build and maintain temples, retreats, and administrative offices; ashrams for renunciants whose lives are devoted to the work of Self-Realization Fellowship; and to undertake projects for the future, such as a Paramahansa Yogananda memorial shrine at the Mother Center.

To assist Yogoda Satsanga Society temples, ashrams, schools, and charitable medical work in India; publication and distribution of Paramahansaji's teachings in Asian countries.

"The largehearted man, receiving from Thee loving largess and freely bestowing it on others, expands into the Universal Self."

—*Paramahansa Yogananda in "Whispers from Eternity"*

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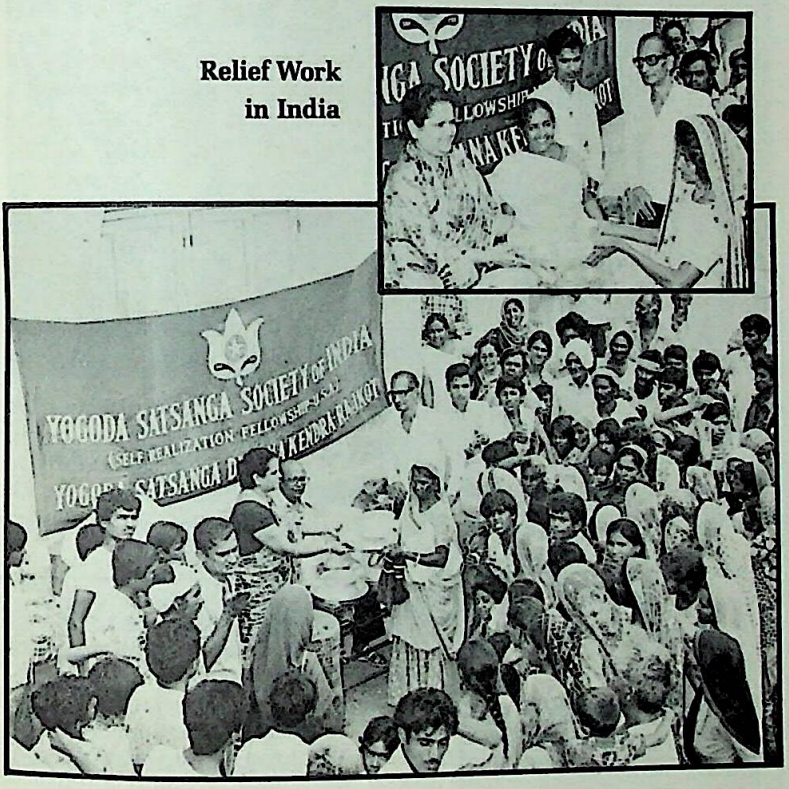
Self-Realization News

Relief Work in India



Distribution of goods to Indian flood victims in Morvi, Gujarat, was recently conducted by Yogoda Satsanga Society through the YSS center in that area, one of the many societies working tirelessly with the government of India to aid the disaster victims. Nearly 30,000 people, left homeless as a result of the flood caused by the bursting of the Machchhu Dam on August 11, 1979, flocked to nearby Rajkot, capital of Gujarat, for shelter. Devotees of the YSS branch center in Bombay, distributed aluminum eating utensils and bundles of donated clothing.

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Atula Majumdar *(center front)* beside the S.N. Sen Music Trophy awarded to her in the 1979 Yogoda Sangeet Kala Bharati (music school) singing competition, in which she stood first. Directly behind the trophy is Brahmacharini Mirabai, principal and chief instructor in the school, with runners-up in the competition. The award is given annually to the most outstanding student of the school.

Jai Ma

To hear these recordings is to touch the soul of India. Sri and Srimati S. N. Sen are devoted disciples of Paramahansa Yogananda and founders of the Yogoda Satsanga Music School; they are known throughout India as inspired musicians. Accompanied by their students, they entrance the listener with the haunting beauty of their Bengali *bhajans*. An English synopsis is provided for these devotional songs, recorded live at the YSS/SRF Ashram in Ranchi.

3-LP Stereo Album, No. 2901 $11.75
2-Cassette Stereo Album, No. 2902 $11.95

See page 59 for order information

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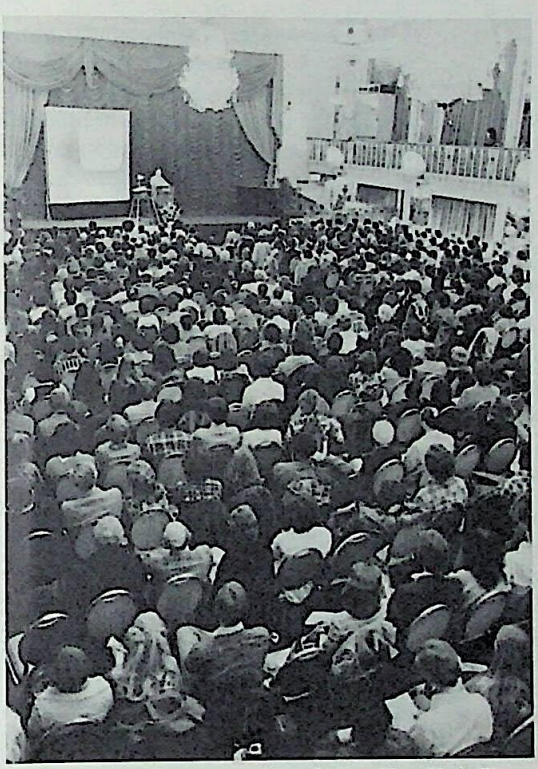
Lectures and Classes in U.S. and Abroad



Brother Anandamoy speaking during New York City Class Series

"Exploring Your Inner Environment" was the theme of a series of classes on the teachings of Paramahansa Yogananda given by Brother Anandamoy and Brother Sadananda in New York City last fall. Self-Realization members and other interested persons came from every part of the eastern United States to hear the SRF ministers discuss Self-Realization teachings of meditation and energization. Additional classes and satsangas addressed the subject of coping with life in today's world, showing how practical application of scientific spiritual principles can produce security and happiness that last through all the demands of modern living.

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During 1979 the following monastic representatives from the Mother Center made speaking tours to serve SRF members in many countries: Brothers Abhedananda, Dhruvananda, Mokshananda, and Ramananda; Brahmacharis Edgar, Francisco, Gary, and Kevin; Sister Subrata and Brahmacharini Gertrud. They visited Portland, Dallas, Denver, Des Moines, Chicago, Pittsburgh, and Washington, D.C. in the United States; and the following cities abroad: Toronto, Canada; London and Hertfordshire, Great Britain; The Hague, Netherlands; Munich, Berlin, Cologne, and Kolbermoor, West Germany; Vienna, Austria; Mexico City, Mexico; Guatemala City, Guatemala; Lima, Peru; Buenos Aires, Cordoba, and Mar del Plata, Argentina, and Santiago, Chile, to meet with SRF centers and meditation groups for lectures, classes, and Kriya Yoga initiation.

During 1980 SRF ministers will travel to the following cities to speak to members and friends about the teachings of Paramahansa Yogananda: Seattle, Honolulu, Denver, Kansas City, Chicago, Cleveland, New York, Ft. Lauderdale, and San Juan in the United States; Vancouver and Windsor, Canada; Santo Domingo, Dominican Republic; and London, Zurich, Munich, Hamburg, and Cologne.

Book table at New York City Class Series

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Self-Realization nuns in Santa and elf costumes distributed Christmas presents and cheer to residents in Highland Park Rest House, Los Angeles. A few days earlier the SRF monks gave over a thousand practical gifts during their visit to the Los Angeles County Hospital (the world's largest). After they had sung carols in one of the orthopedic wards, the head nurse there told them: "You don't know how much good you are doing when you come here. After you leave, our pain medications are cut by one-half."

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Paramahansa Yogananda

During All Ages India Has Specialized in the Science of the Soul...

The highest science of realizing the Self as soul, one with God, is taught in the *Self-Realization Fellowship Lessons*, weekly studies from the writings and lectures of Paramahansa Yogananda.

The Self-Realization teachings reveal the complete harmony and basic oneness of original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and show that these principles of truth are the common scientific foundation of all true religions.

For information write to Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065; or telephone (213) 225–2471.

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AN IMPORTANT MESSAGE
from
Self-Realization Fellowship

Occasionally we receive inquiries from students and friends of Self-Realization Fellowship who seek clarification about teachers who use the name of our guru, Paramahansa Yogananda, in their activities and publications. In this age of growing interest in the ancient science of yoga and the wisdom of the East, there is an evident need for discrimination in choosing a proper source for yoga instruction. The authenticity of a teacher or school is of prime importance in every field of endeavor—and so it is with Yoga.

In 1861 Mahavatar Babaji revived and sent forth the liberating technique of *Kriya Yoga* as a divine dispensation to the world. He chose Paramahansa Yogananda to spread the sacred knowledge. At the behest of the Mahavatar, Swami Sri Yukteswar trained Paramahansa Yogananda for his destined mission, and appointed him heir to his spiritual mantle, and to his ashram properties. To carry out his dispensation and assure its continuity, Paramahansa Yogananda established Self-Realization Fellowship (Yogoda Satsanga Society of India) in India in 1917 and in America in 1920. He designated this society as the sole authorized channel for the dissemination of his teachings. Paramahansaji foretold that many would try to succeed him as guru in imparting the sacred teachings he had been blessed to bestow on the world, but that it was God's wish that he be the last in the formal line of SRF/YSS Gurus (Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and Paramahansa Yogananda). He further declared that after he had left his body, those

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devotees who would hold the position of president of his society would serve as his spiritual successor, his representative in all spiritual and organizational matters. Paramahansaji assured his close disciples, as a promise to all future generations, that the blueprint for this work is already in the ether; and that those souls destined to hold the sacred position of spiritual head of his society are already known to God and the Gurus, having been divinely chosen by Them.

To safeguard the purity of Paramahansa Yogananda's message, only qualified disciples who have dedicated their lives to service within the Self-Realization Fellowship ashram training centers are designated to train and guide others for disseminating the Guru's teachings in all lands. To be an authorized lecturer, teacher, or center or meditation group officer, one must also have been duly appointed to that position by the Self-Realization Mother Center, under the direction of the president. Following the precedent set by Paramahansa Yogananda, such appointments are never made on a lifetime basis, but are subject to periodic renewal, contingent upon other duties assigned by the Mother Center, and upon the continuing qualifications and loyalty of the one so authorized.

Paramahansa Yogananda continues to guide, bless, and inspire all who sincerely follow this path—through his spiritual successor and the institution he founded for the dissemination of his message, the official representatives and teachers of Self-Realization, and especially the attunement with Guru that comes to students who faithfully practice his precepts.

In response to the activities of some self-appointed teachers who professed to be representatives of the Self-Realization teachings and line of Gurus, Paramahansaji wrote and published in *Self-Realization Magazine* in 1948 the following message. In it he reiterated the two points he had always stressed as vital: the importance of following a true guru; and, for those who looked to him (Paramahansaji) as their spiritual guide, loyalty to the organization he had founded for the dissemination of his teachings:

"Every student of Self-Realization—of all centers everywhere—who wishes to attain final emancipation, should be connected with Self-Realization Fellowship headquarters directly by taking the priceless *Self-Realization Lessons* sent out every week. These

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studies will enable you to find the secret door of your soul — through which you can sense the presence of the Great Gurus and Christ waiting to introduce you to the Infinite. 'No man can come to me, except the Heavenly Father which hath sent me draw him.'* The Heavenly Father can be reached only through His chosen messengers....The blind cannot lead the blind. Only a true guru can lead the devotee—one who so loves God that, oblivious of himself, his only desire is to establish God in true disciples who come unto him, sent by the Heavenly Father.

"This is not an age in which earnest seekers will find satisfaction by merely listening to spiritual sermons. They must learn to perceive God through *Kriya Yoga*, given through the link of the Gurus.—*Paramahansa Yogananda*."

If you want to be certain that you are receiving printed material from or authorized by Self-Realization international headquarters, please look for the Self-Realization Fellowship name and Los Angeles address as author, the SRF copyright notice, and the SRF insignia† which appears on official announcements, literature, and publications. To verify the affiliation of any individual or group, please write to Self-Realization Fellowship international headquarters for information. Thus you can make sure that you are receiving the pure teachings of Paramahansa Yogananda and not an interpretation.

Many imitators are borrowing the name of this beloved world guru to gain recognition for themselves. There are some who use the sacred teachings he gave to further their own interests. Self-Realization Fellowship bears no responsibility for spiritual instruction given from any source other than Self-Realization international headquarters or a Self-Realization representative accredited by the headquarters.

There is a spiritual blessing implicit in the practice of precepts given by a true guru or his chosen channels. To obtain instruction through other means is to miss this subtle but important factor in the revelation of divine truths. According to spiritual law, one may have many teachers, but only one guru.

* John 6:44.

† This insignia appears at the top of page 55.

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AUTHORIZED MINISTERS OF SELF-REALIZATION FELLOWSHIP 1980

Ministers Authorized to Give Kriya Yoga Initiation

The president of Self-Realization Fellowship Church, as the channel of our Guru-Founder, Paramahansa Yogananda, is the only person authorized to give *Kriya Yoga* initiation. By virtue of the spiritual authority vested in her, the president may designate other ministers to conduct the initiation ceremony. The following may be so designated during 1980:

Bro. Abhedananda
Bro. Achalananda
Sr. Amrita
Bro. Anandamoy
Bro. Bhaktananda
Bro. Bhavananda
Sr. Bhavani
Bro. Dharmananda
Bro. Mokshananda
Mrinalini Mata
Mukti Mata
Bro. Premamoy
Bro. Ramananda
Bro. Sarvananda
Bro. Shantananda
Sr. Shivani
Yogacharya Oliver Black

Students of *Self-Realization Fellowship Lessons* are eligible to apply for *Kriya Yoga* initiation upon satisfactory completion of the first two steps; they will be notified of their eligibility by the Mother Center.

Ordained Ministers of Confirmed Active Status

In addition to the members of the Board of Directors, the following ministers are authorized during 1980 to conduct christenings, wedding ceremonies, and funeral services; to serve as meditation counselors; and to conduct public classes and worship services:

Bro. Abhedananda
Bro. Achalananda
Sr. Amrita
Bro. Anandamoy
Bro. Bhaktananda
Sr. Bhavani
Bro. Bimalananda
Bro. Dharmananda
Sr. Janaki
Bro. Jivananda
Meera Mata
Bro. Mokshananda
Mukti Mata
Bro. Premamoy
Bro. Ramananda
Bro. Sadananda
Bro. Santoshananda
Bro. Sarvananda
Bro. Shantananda
Sr. Shivani
Bro. Turiyananda
Vijoya Mata
Yogacharya Oliver Black

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SRF Convocation Date Set

The 1980 Convocation will be held in Los Angeles during the week of July 12–19. Complete information will be mailed in early March to all Self-Realization members. This year, Paramahansa Yogananda's techniques of energization, concentration, and meditation will be explained in both English and Italian. The program also includes classes, satsangas, meditations, and other spiritual activities on the theme, "Spiritual Living in Today's World."

SELF-REALIZATION FELLOWSHIP

Catalog

Available Free on Request

An illustrated catalog of all books and recordings by Paramahansa Yogananda, as well as other publications, recordings, photographs, and devotional articles offered by SRF.

ORDER INFORMATION

To purchase items shown in this magazine, mail your order with check or money order to:

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue • Los Angeles, California 90065

POSTAGE & HANDLING

United States:
Orders from $ 0.00– 9.99.....$1.30
$10.00– 19.99.....$1.60
$20.00 or over.....$2.00

Other Countries:
Orders from $ 0.00– 9.99.....$1.30
$10.00– 19.99.....$2.00
$20.00 or over.....$4.00

For orders to California addresses add 6% sales tax.

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Directory of Temples, Centers, and Meditation Groups

SELF-REALIZATION FELLOWSHIP
Founded in the United States by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA
Founded in India by Paramahansa Yogananda in 1917

Sri Daya Mata, *President*

International Headquarters
Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visiting hours are 9:30 a.m. to 5:00 p.m. Tuesday through Saturday, and 1:00 to 5:00 p.m. Sunday. Closed on Mondays. All are welcome.

Paramahansa Yogananda established Self-Realization Fellowship/ Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed *Lessons* and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.

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Self-Realization Fellowship Ashram Centers and Temples

(For additional activities and meditations please contact temples.)

ENCINITAS, California: Ashram, Retreat, and Hermitage, 215 K St. at Second. P.O. Box 758 (Zip code 92024). Tele. (714) 753-2888. Temple, 939 Second St. Retreat grounds open to the public, 9 a.m. – 5 p.m. daily except Monday.

SERVICES: Sunday meditation 8:00 a.m., lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

SELF-REALIZATION FELLOWSHIP RETREAT: Guest accommodations. For reservations write % P.O. Box 758 (Zip code 92024), or telephone (714) 753-1811.

FULLERTON, California: Temple, 142 East Chapman Avenue (Zip code 92632). Tele. (714) 525-1291; if no answer, telephone Los Angeles (213) 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

HOLLYWOOD, California: Ashram, Temple, and India Hall, 4860 Sunset Boulevard (Zip code 90027). Telephone (213) 661-8006.

SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

PACIFIC PALISADES, California: Ashram, Temple, Lake Shrine, and Mahatma Gandhi World Peace Memorial, 17190 Sunset Boulevard (Zip code 90272). Telephone (213) 454-4114. Open to the public 9 a.m. – 5 p.m. daily except Mondays and holidays.

SERVICES: Sunday lectures 9:00 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

PASADENA, California: Temple, 150 North El Molino Avenue (Zip code 91101). Telephone Los Angeles (213) 578-9765 or 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; children's service 11:00 a.m., meditation 7:00 p.m.; Thursday lecture 8:00 p.m.

PHOENIX, Arizona: Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140 or 266-7556.

SERVICES: Sunday meditation 9:00 a.m., Sunday lecture 10:00 a.m., children's service 10:00 a.m.; Thursday lecture 8:00 p.m.

RICHMOND, California: Temple, 6401 Bernhard Avenue (Zip code 94805). Telephone (415) 232-6652.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; Thursday lecture 8:00 p.m. (Minister from the Mother Center present each month. Please contact Temple for dates.)

SAN DIEGO, California: Temple, 3072 First Avenue (Zip code 92103). Telephone (714) 295-0170.

SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

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Self-Realization Fellowship Centers and Meditation Groups

For information about meetings and visits by ministers from the Mother Center, and for locations of unlisted groups in your area, write Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

UNITED STATES:

ALABAMA: Montevallo

ALASKA: Fairbanks

ARIZONA: Sedona, Tucson

CALIFORNIA: Bakersfield, Carmel, Escondido, Eureka, Los Gatos, Palm Springs, Redondo Beach, Redwood City, Sacramento, San Fernando Valley, San Francisco, Santa Barbara, Santa Rosa

COLORADO: Boulder, Colorado Springs, Denver, Grand Junction

CONNECTICUT: Milford

DELAWARE: Wilmington

DISTRICT OF COLUMBIA: Washington

FLORIDA: Clearwater, Fort Lauderdale, Gainesville, Jacksonville Beach, Miami, Tallahassee

GEORGIA: Atlanta

HAWAII: Honolulu, Kailua

IDAHO: Sandpoint

ILLINOIS: Chicago

INDIANA: Bloomington, Indianapolis, West Baden Springs

IOWA: Des Moines, Iowa City

LOUISIANA: Baton Rouge, Shreveport

MARYLAND: Baltimore

MASSACHUSETTS: Boston

MICHIGAN: Detroit, Grand Rapids, Kalamazoo

MINNESOTA: Minneapolis

MISSOURI: Kansas City, St. Louis

MONTANA: Bozeman, Helena

NEBRASKA: Lincoln

NEVADA: Lake Tahoe, Las Vegas, Reno

NEW JERSEY: Princeton, Scotch Plains, Vincentown

NEW MEXICO: Albuquerque

NEW YORK: Glens Falls, Ithaca, New York City, Rochester

OHIO: Cincinnati, Cleveland, Dayton

OREGON: Eugene, Portland, Salem

PENNSYLVANIA: Newfoundland, Philadelphia, Pittsburgh, Scranton

SOUTH CAROLINA: Spartanburg

TENNESSEE: Nashville

TEXAS: Austin, Dallas, El Paso, Houston

UTAH: Salt Lake City

VERMONT: SRF Retreat Shaftsbury

VIRGINIA: Virginia Beach

WASHINGTON: Bremerton, Chewelah, Seattle

WISCONSIN: Madison, Milwaukee

ARGENTINA: Buenos Aires, Cordoba, La Plata, Mar del Plata, Salta

AUSTRALIA: Adelaide, Brisbane, Marshall Mount, Perth, Sydney

AUSTRIA: Graz, Vienna

BELGIUM: Antwerp

BOLIVIA: Cochabamba

BRAZIL: Niteroi, Nova Friburgo, Petropolis, Porto Alegre, Rio de Janeiro, Salvador, Sao Paulo

CANADA: Calgary, Edmonton, Hamilton, London, Montreal, Ottawa, Quebec, Toronto, Vancouver, Victoria, Westmount, Windsor, Winlaw, Winnipeg

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CHILE: Santiago, Valparaiso

COLOMBIA: Bogota, Buga, Cali, Ibague, Manizales, Medellin

DENMARK: Copenhagen

DOMINICAN REPUBLIC: Puerto Plata, Santiago, Santo Domingo

ECUADOR: Cuenca

EL SALVADOR: San Salvador

ENGLAND: Ascot, Brighton, Cambridge, Dudley, Ideford-Devonshire, Liverpool, London, South London

FINLAND: Helsinki

FRANCE: Aureilhan, Bordeaux, Grenoble, Lyon, Paris, Pau, Strasbourg

GERMANY: Bamberg, Berlin, Cologne, Frankfurt, Giessen, Goslar, Hamburg, Hannover, Heidelberg, Kolbermoor, Munich, Nuernberg, Solingen, Stuttgart, Wiesbaden, Wurzburg

GHANA: Accra

GREECE: Athens

GUATEMALA: Guatemala City

ICELAND: Reykjavik

ITALY: Bologna, Catania, Florence, Genoa, Grosseto, Livorno, Milan, Naples, Padova, Palermo, Piombino, Raffadali, Reggio Emilia, Ribera, Rome, Salerno, Treviso, Trapani, Turin, Udine

JAPAN: Tokyo

MEXICO: Guadalajara, Mexico City, Monterrey, Morelia, Saltillo

NETHERLANDS: Amstelveen, Groningen, The Hague, Nijmegen, Rotterdam

NEW ZEALAND: Auckland, Palmerston, Rotorua, Wellington

NORWAY: Oslo

PARAGUAY: Asuncion

PERU: Lima

PUERTO RICO: Mayaguez, San Juan

SINGAPORE: Singapore

SOUTH AFRICA: Johannesburg, Pietermaritzburg

SPAIN: Granada, Madrid, Palma de Mallorca

SWEDEN: Hassleholm

SWITZERLAND: Basel, Bern, Montreux, Zurich

TRINIDAD: Point Fortin, San Fernando

URUGUAY: Montevideo

VENEZUELA: Caracas, San Cristobal, San Jose de Guanipa

WEST MALAYSIA: Ipoh

Yogoda Satsanga Society of India

For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Paramahansa Yogananda Path, Ranchi 834001, Bihar, India.

Headquarters and Ashram Centers

CALCUTTA (Dakshineswar), West Bengal: *Registered office*, Yogoda Satsanga Society of India, Yogoda Satsanga Math, Dakshineswar, Calcutta 700076, West Bengal. Telephone 58-1931. Yogoda Satsanga Ashram, Publication Section, and Yogoda Satsanga Press.

RANCHI, Bihar: Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Paramahansa Yogananda Path (formerly Old Hazaribagh Road), Ranchi 834001, Bihar. Telephone 23724. Yogoda Satsanga Branch Ashram.

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Branch Centers and Meditation Group Centers

ANDHRA PRADESH: Hyderabad

BIHAR: Patna

GUJARAT: Ahmedabad, Bhavnagar, Rajkot, Surat

HIMACHAL PRADESH: Simla

JAMMU AND KASHMIR: Jammu

MAHARASHTRA: Bombay

KARNATAKA: Bangalore, Mangalore

ORISSA: Puri (Swami Sri Yukteswar Samadhi Mandir)

PUNJAB: Ludhiana, Patiala

TAMIL NADU: Madras

UNION TERRITORIES: Chandigarh, New Delhi

UTTAR PRADESH: Aligarh, Lucknow, Suraikhet

WEST BENGAL: Anandapur, Bherir Bazar, Calcutta, Ghatal, Handol, Ismalichak, Kalidan, Lakhanpur, Palpara, Rangamati, Sinthibinda; Kadamtala and Serampore (Gurudham Centers—Yogoda Satsanga affiliates).

Schools and Charitable Dispensaries

BIHAR:

RANCHI: Yogoda Mahavidyalaya (college), Yogoda Homeopathic Mahavidyalaya, Yogoda Vidyalaya (boys' school), Yogoda Kanya Vidyalaya (girls' school), Yogoda Sangeet Kala Bharati (music school) and Yogoda Shilpa Kala Bharati (crafts and fine arts school), Yogoda Bal-Krishnalaya (Montessori-type school for young children), Yogoda Sevashram Hospital (allopathic and homeopathic sections), pathological Laboratory, Eye Clinic.

UTTAR PRADESH:

SURAIKHET: Yogoda Satsanga Intermediate College, High School, and Primary School.

WEST BENGAL:

ANANDAPUR: Paramahansa Yogananda Vidyalaya.

BHERIR BAZAR: Yogoda Satsanga Vidyalaya.

GHATAL: Yogoda Satsanga Sri Yukteswar Vidyapith (boys' school).

ISMALICHAK: Yogoda Satsanga Brahmacharya Vidyalaya (boys' school).

KALIDAN: Sri Yukteswar Smriti Mandir and Library, Primary School.

LAKHANPUR: Yogoda Satsanga Kanya Vidyalaya (girls' school), Yogoda Satsanga Kshirodamoyee Vidyapith (boys' school).

PALPARA: Yogoda Satsanga Mahavidyalaya (college), Yogoda Satsanga Vidyalaya (boys' school), Yogoda Satsanga Balika Vidyalaya (girls' school, Yogoda Satsanga Junior Basic School, Medical Dispensary.

PAYARACHAK: Sri Yukteswar Kanya Vidyapith (girls school).

Back Cover: Sri Daya Mata speaking at annual Christmas Satsanga with SRF members, December 1, 1979, Biltmore Bowl, Los Angeles.
Opposite: Sri Daya Mata and audience listening to caroling of SRF monks during Christmas Satsanga.

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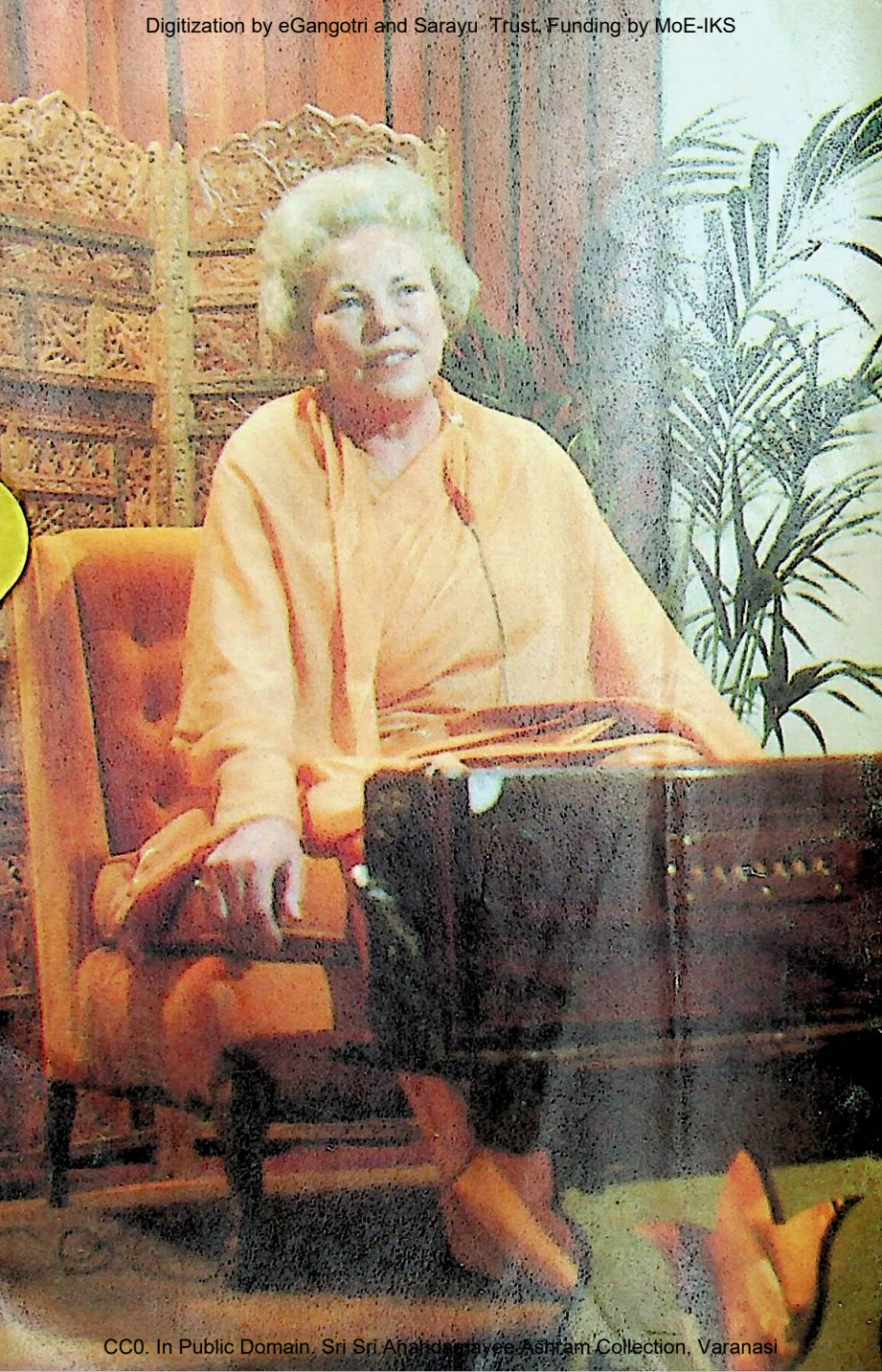

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